

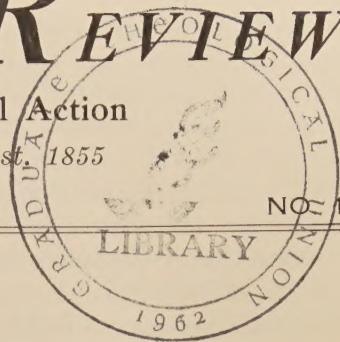
# SOCIAL JUSTICE REVIEW

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## Look To The Light

THE UNDIMINISHED LIGHT OF EASTER

Liam Brophy, Ph.D.—Dublin, Ireland

HATRED, LIKE DESIRE, is hidden identity, and we tend to become like that which we hate or love intensely. Our age, which has lost the habit of love, has developed a monstrous capacity of hating. We are well aware that hatred is the driving power behind Communism. Soviet leaders deliver occasional pep talks to their subjects to keep the sharp edge on their animosities and the batteries well supplied with acid. Sometimes it looks as if they did protest too much. After all, hatred as the Communists preach it, would corrode the hearts that held it, just as there cannot be found any vessel to contain an all-dissolving acid. But we, too, in the West, looking too long at those same Communists, have become almost overmastered by hatred of them. The Fathers of the Church knew that dangerous trap: to keep the attention riveted on the face of evil is to fall into evil.

### *By Thinking Evil We Become Evil*

Two very discerning and influential authors have reminded us of this peril to ourselves. The first is Karl Stern who wrote in his magnificent book, *The Third Revolution*, concerning the fear of Communism: "Vigilance has a tendency to open, in a subtle and imperceptible way, frontiers in the human soul which had better be forever closed. Vigilance in the face of evil may give rise to preoccupation with evil. And as the Fathers of the Church taught, if we are unduly preoccupied with evil, we become evil. There is danger in giving more thought to the things we are against than the things we are for. It is easier to have distrust than to have faith. The story of the early Church shows clearly that it is the positive in faith which conquers the world."

The other writer is Aldous Huxley, who remains fascinated with the problem of evil in the

modern world, and who has devoted a remarkable book, entitled *The Devils of Loudun*, to this particular aspect of it. "Those who crusade not for God in themselves, but against the devil in others," he wrote, "never succeed in making the world better, but in leaving it either as it was, or sometimes even perceptibly worse than it was before the crusade began. By thinking primarily of evil we tend, however excellent our intentions, to create occasions for evil to manifest itself."

Contrast our state of mind with that of the early Christians. Theirs was an exultant, almost defiant, confidence in the face of evil. In spite of the terrible tortures inflicted upon them and all the manifestations of a corrupt world which surrounded them, they seem to be scarcely conscious of the presence of evil in their midst. There is about them always a sense of joyous expectation and their eyes appear to be fixed beyond and above the dark and depraved things about them, and their faces were radiant. Our faces are grave and our vision, physical and mental, is narrowed to the evils that seem to hem us in. We appear to have lost faith in the Lord of the Harvest—the same Lord Who rose over death and corruption—to see to it that the forces of light and life will in the end prevail over those of darkness and death. We are timidly preoccupied with the tares sprouting up all around.

### *The Promised Harvest of Happiness*

Note how the Parable of the Tares applies to the much-labored field of history. We sowed good seed in it and were confident that in time it would grow and ripen. By technical progress in countless domains, by increased knowledge and the supposedly automatic processes of democratic institutions we thought to have brought forth a harvest of world-wide happiness in our time, or at



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least our children's time. We sowed the good seed of progress, and calculated by complex statistics that the standard of living would rise at rapid compound interest. Evil, we felt, was something weak and negative which would vanish in time with the application of the right scientific principles, the correct techniques and planning. The harvest of happiness seemed assured. Those who would recapture that mood of jubilant promise and expectation should read the early novels and essays of the almost forgotten H. G. Wells. It is almost impossible to retrieve the Wellsian rapture of these words written in the early years of 1914:

"Man, this wonderful child of old earth, who is ourselves in the measure of our hearts and minds, does but begin his adventure now. Through all time henceforth he does but begin his adventure. This planet and its subjugation is but the dawn of his existence. In a little while he will reach out to the other planets, and take that greater fire, the sun, into his service. He will bring his solvent intelligence to bear upon the riddles of his individual interaction, transmute jealousy and every passion, control his own increase, select and breed for his embodiment a continually finer and stronger and wiser race. What none of us can think or will, save in a disconnected partiality, he will think and will collectively. Already some of us feel our merger with that greater life. There come moments when the thing shines out upon our thoughts."

While these exultant utopian phrases were rolling off the printing press, the guns of World War I were being rolled into position across Europe, and the great dream of the "Human Adventure" exploded amid the shells. The adventure, be it noted, made no mention of God or the Devil.

### *Evil is also a Seed*

We were shaken very rudely into the realization that evil, too, is a seed, and those who looked across Flanders spiked with illimitable crosses and the burnt skeletons of trees, must sometimes have thought of this field of history from which so much happiness was to grow. But in the night of bestial violence and uninhibited perversities the enemy of man's happiness sowed the evil seed, and when men awoke from the utopian dreams the field was overgrown with cruelty and fear, atheism and lies. We tried to eradicate the weeds after the war, and take steps it should never happen again. But it did happen again and it

has brought forth the abundant crop of Communism. And, like the farm-laborers in the parable, we stand staring at this monstrous growth crying for something to be done about it. Somehow we fail to see even the good seed springing up as well. Hence our duodenal ulcers, neuroses and *Angst*. Hence, too, the popularity of that tawdry philosophy of pessimism—Existentialism. For the essence of pessimism is to look on the black side of things, seeing only the harvest of evil, and regarding that as the only crop the fields of time bring forth.

### *The Philosophy of Evil*

Existentialism is merely an attempt to rationalize man's view of the dark side of things, to give men theoretical courage to face nothing but the void and disillusion in which he exists; it is the philosophy of a great spiritual malaise and hardly worth consideration as a logic, though it is of profound importance as a symptom. The sturdy Christian, even the saint, is afraid of dying. The existentialist is afraid of living, though, like Sartre, he may complain peevishly about "this obscene and dull existence which is given to man for nothing." Doubtless, if Existentialism were a logical system the Seine would be as choked with bodies as the Mississippi with logs in the lumbering season. But such does not appear to be the case. The followers of Sartre prefer to weep by the waters of Babylon than try their system on the pulses.

Faust was somewhat more logical in his dark philosophizing. There is something marvelous in the effect created by Goethe in that great first act of *Faust*. He has just put the poisoned cup to his mouth when the Easter bells ring out and a chorus of angels sings:

*"Christ ist erstanden!  
Freude dem Sterblichen  
Den die verderblichen,  
Schleichenden, erblichen  
Mängel umwanden."*

The effect is as magical as the famous knocking on the door in *Macbeth*—a sudden loosening of the oppressive sense of evil, a sense of relief and deliverance as if we had walked out of a dark room, haunted by evil presences, into broad sunlight. There is no need to sit moping or terrified in the sombre room. We can, by the grace of God, rise up and go out into the glorious, heart-lifting Light of Easter morning. The author of *Faust*



ified for *mehr Licht*, and the heart of every man hungers and thirsts for more light, for Light Everlasting.

"Exult, O earth, made brilliant by such splendor, and illuminated by the brightness of the eternal living, know that darkness has everywhere been overcome." (The *Exsultet*, Easter Vigil.)

To revert to the parable of the tares. It will be recalled that the lord of the vineyard did not fall into a sudden frenzy of vituperation or droop into a mood of gloom when he saw what had been done. He concluded from the evidence that an enemy had done the mischief and ordered his workmen to wait for the harvest, meanwhile suffering the good and the bad to grow together. That is just what we must do. It is hard at times to wait, especially if we are consumed with the modern urge to tidy up all the loose bits of life. For instance, by various social welfare schemes it is hoped to eradicate the evil roots of avarice and envy and all sorts of pride, including pride of workmanship and ownership! *Warte nur!* By patience we shall outlast evil and the fruits of evil. Mere social planning is ineffectual pruning.

### *The Resurrection is a Bright Reality*

Christ Himself, in a very tangible and significant way, faced the concentrated forces of evil. We might say, with all due reverence, He let them do their damndest. And to mortal eyes, even to His own followers, the forces of evil appeared to have won; when the big stone was rolled against the tomb, it seemed to seal His sublime failure. But the glorious and joyful lesson of Easter is that just when the forces of evil seem to be exultant, they are really exhausted, and the forces of Light come into their own. Christ overcame "the world"—this world that is "too much with us," the world of Communist intrigue and war threats and social injustices. Let us look to the pure reality—*die lautere Wirklichkeit*—of the Resurrection. Have you observed the faces of people facing the sun on summer evenings? They are lit up, transformed and beautified by its glow. So ought we be, turned towards the Light, letting the shadows, including our own, fall behind, and leaving the evil seed in the fields of time to the perishable things of time.

## The Social Encyclicals: A Norm for Business

### I.

Brother Leo V. Ryan, C.S.V.—St. Louis, Mo.

EVERY YEAR OUR Catholic schools graduate thousands of young men and women, who emerge from our schools confirmed in their faith, schooled in truth and wisdom, and fortified with a knowledge of the profane subjects; quickly they become absorbed in the culture and society which surrounds them. So perfectly are they at times absorbed that it becomes difficult to ascertain the impact of their distinctive education and preparation for life.

What are some of the factors influencing American development and the American character? What are the characteristics of the economic life into which these students are immersed?

At the outset we shall examine several studies by social scientists seeking to define some of the factors impinging on every American.

### 1. *The Frontier Influence*

The "frontier" hypothesis of Frederick Jackson Turner has long been regarded by historians as a formula for defining and explaining the American character.<sup>1)</sup> Turner essentially referred to the

<sup>1)</sup> While the validity of the Turner hypothesis served as the key in explaining American character for over sixty years (1893-1953), more recently the validity of Turner's concept has been questioned by many sociologists. Critics of Turner maintain that he employed multiple uses for the concept, "frontier," using it to refer to a "geographical region," a "condition" (existence at the edge of settlement of an unused area of free land), or a "process" (the change from the economic-political conditions of the primitive frontier to the complexity of city life). Essentially Turner referred to "free lands" and an agrarian or farmers' frontier.

For an interesting appraisal of the frontier theory related to our economy of abundance see: Potter, David M., Chapter VII, "Abundance and the Frontier



"influence of the frontier" when he wrote and spoke of the "frontier." In effect, Turner credits the frontier with promoting nationalism, fostering democracy, and stimulating the spirit of individualism. "Certain other qualities—a coarseness, combined with a strength, a practicality and materialism of mind, a restless energy, and a measure of buoyancy or exuberance—were all traceable to this frontier influence."<sup>2</sup>)

Dr. Ernest A. Dichter, founder and president of the Institute for Research in Mass Motivation, in classifying shifting attitudes evident in the American market place concludes that "Puritanism is on its way out."<sup>3</sup>) With the disappearance of the frontier, the standards of the pioneer—the emphasis on frugality and thrift—have been replaced by manifest desires for increased comfort, luxury and prestige. In Dr. Dichter's observations (in five hundred major studies, one-hundred-thousand consumer case histories studied in a twenty-year period) on the dissipation of Puritanism he detects a rejection by the modern economic man of the precepts of Puritanism that one should not get too much joy out of life and that all pleasures were sinful. Dichter also mentions the successive relaxation of moral standards resulting from wars, and the development of a pronounced "why shouldn't I" attitude.

## 2. *An Economy of Abundance*

As a nation we have experienced the shift from an economy of scarcity to an economy of abundance. No people have been more blessed by God and nature in this respect than those who people our land. Alexis de Tocqueville and all social commentators since his day have commented on the abundance of land and resources and the immense booty these natural assets afford Americans.<sup>4</sup>) David Potter might be identified with the more recent efforts to focus our attention on the effects of this abundance on our national character and development. To Potter, "abundance is

partly a physical and partly a cultural manifestation."<sup>5</sup>) This abundance "resides in a series of physical potentialities, which have never been inventoried at the same value for any two cultures in the past and are not likely to seem of identical worth to different cultures in the future."<sup>6</sup>) Potter concludes with the observation: "American development and the American character are too complex to be explained by any single factor; but among the many factors which do have to be taken into account, it is questionable whether any has exerted a more formative or more pervasive influence than the large measure of economic abundance which has been so constantly in evidence."<sup>7</sup>)

## 3. *The "Other-directed" American*

Sociologically the shift from the scarcity to abundance economy has been the subject of an interesting investigation by David Riesman.<sup>8</sup>) Riesman examines "the modes of conformity in the several successive stages of Western society" and builds his analysis on the transformation of value-formation through three major phases or stages; the "tradition-directed man," the "inner-directed man," and the "other-directed man."

In the Middle Ages when society was largely static, continuity strong, and the social pattern relatively simple, specific responses could be learned for most situations that would arise. These responses were transmitted in a context of tradition until they became standard and were memorized by the individual who could therefore properly be described as "tradition-directed." In the early phases of the industrial age, when society became more dynamic, more complex and more subject to innovations, it was no longer possible to learn specific responses for every situation. The procedure most possible was to learn a set of fixed principles that would be applicable for any situation, and to instill these principles into the individual during his formative training period. Parents or educators implanted these principles and they served as a stabilizer or gyroscope governing individual conduct. Hence man became essentially "inner-directed," content to go on his own way, pursue his own ends, commune with

Hypothesis," *People of Plenty*, Chicago; The University of Chicago Press, 1954, p. 142-165. Potter cites two major weaknesses of the frontier hypothesis: Turner overlooked other "frontiers," i.e., industry, invention, engineering—all of which opened new challenges and continually bring into play new resources equally rich to the historical frontier.

<sup>2</sup>) *Ibid.*, p. 154.

<sup>3</sup>) Dichter, Dr. Ernest A., "What are the Real Reasons People Buy Today," Part I, *Sales Management*, February 1, 1955, p. 36 ff. Also see Part II, *Sales Management*, February 15, 1955, p. 46 ff.

<sup>4</sup>) Cf. Tocqueville, Alexis de, *Democracy in America*, Vol. I, New York: Alfred Knopf, 1954, p. 298-303.

<sup>5</sup>) Potter, David M., *op. cit.*, p. 164.

<sup>6</sup>) *Ibid.*, p. 164.

<sup>7</sup>) *Ibid.*, p. 165.

<sup>8</sup>) Riesman, David, et al., *The Lonely Crowd: A Study of the Changing American Character*, Garden City, New York: Doubleday & Co., Inc., 1955, Chapter I, "Character and Society" p. 19-45.



himself, and if necessary, stand against the entire community.

By the mid-twentieth century, social mutation had become both rapid and violent, values increasingly relative rather than absolute. Economic changes placed people in positions where success depended not upon winning mastery of the physical environment, but upon utilizing the advice of the late Dale Carnegie: "How to Win Friends and Influence People." In such situations inflexible principles proved a liability in the judgment of many, and a new adjustment resulted. Individuals ceased to follow dictates of conscience and became increasingly responsive to the fluctuations and cross-currents of day-to-day opinion and the momentary standards of any group with which they were associated. Man was now equipped with a "radar-screen" instead of a "gyroscope" and hence he could properly be described as "other-directed." Lacking internal principles of lasting value, man alters his behavior, opinions, activities, manners and his entire way of life to gain the approval of those around him.

During periods of economic scarcity, people are essentially "inner-directed," and in periods of economic abundance they tend to be "other-directed." Riesman concludes that Americans are, or are rapidly becoming, a nation of "conformists"—a people intensely influenced by "other" forces (peer groups, advertising, social customs). To whatever degree we accept the Riesman school of thought, there exists in it a degree of truth. This intensifies, especially for educators, the problems of preparing students to make independent moral decisions in the marketplace, because above all we recognize that many people do not have the strength of character or convictions to be non-conformists.

#### 4. Calvinism

The economic virtues of the frontiersman, the Puritanism noted by Dichter, and the relative moral standards of the "other-directed" man find root in a common source: the impact of John Calvin, whom Thomas P. Neill terms a "maker of the modern mind." Calvin's ideas appealed to the commercial class; his revolution spread along the trade routes. Puritanism is one aspect of Calvinism. Neill comments: "... It is not generally appreciated that Wall Street, and the awe in which we hold it are logical conclusions from

Calvinism. The prestige of porcelain bathtubs, the luster of tile kitchens, the appeal of shiny linoleum, the hushed, temple-like atmosphere of the average bank, the aphorism that 'cleanliness is next to godliness'—all stem historically from John Calvin. . . Calvin's spiritual children, indeed, made the modern world what it is today."<sup>9</sup>) Tawney reviews the influence of Calvin on the industrial and commercial classes—those groups into which our students become absorbed in the transition from the business curriculum to the business world.

"Since it is the environment of the industrial and commercial classes which is foremost in the thoughts of Calvin and his followers, they have to make terms with its practical necessities. It is not that they abandon the claim of religion to moralize economic life, but that the life which they are concerned to moralize is one in which the main features of a commercial civilization are taken for granted, and that it is for application to such conditions that their teaching is designed . . . (Early Calvinism) no longer suspects the whole world of economic motives as alien to the life of the spirit, or distrusts the capitalist as one who has necessarily grown rich on the misfortune of his neighbor, or regards poverty as in itself meritorious, and it is perhaps the first systematic body of religious teaching which can be said to recognize and applaud the economic virtues. . . Its enemy is not the accumulation of riches, but their misuse for purposes of self-indulgence or ostentation. Its ideal is a society which seeks wealth with the sober gravity of men who are conscious at once of disciplining their own characters by patient labor, and of devoting themselves to a service acceptable to God."<sup>10</sup>)

Calvin glorified work as an end in itself, and as a means of accumulating wealth. Prosperity in this life was employed as a gauge of heavenly benediction, and the conclusion was projected that one could judge men's election to salvation by his

<sup>9</sup>) Neill, Thomas P., *Makers of the Modern Mind*, Milwaukee: Bruce Publishing Company, 1949, Chapter III, "Calvin," p. 40.

<sup>10</sup>) Tawney, R. H., *Religion and the Rise of Capitalism*, New York: American Library of World Literature, Inc., 1953, p. 93-94.



godliness, and the amount of his property, financial position and bank account. Distinctions may be drawn between Calvin's doctrines and the conclusions to which succeeding Calvinists have extended them; but one cannot overlook the fact that "the second-generation descendents... are his legitimate grandchildren, and Calvin's disapproval of them does not absolve him from paternal responsibility."<sup>11</sup>)

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These four problem-areas drawn from many possibilities indicate the concern of our social scientists for an explanation of the socio-economic environment in which we live. These are not single, isolated considerations; they are interdependent. They are important for us to consider and study further, always attempting to appraise their premises and validate their conclusions. Emphasis has been placed on them as a prelude to our discussion of implementing the social encyclicals, because we too often minimize the influence of customs and inaccurately assess the impact of institutions. Ours is the responsibility to recognize social institutions as necessary and as they exist in our society. In outlining a sermon for priests some two decades ago, Fr. R. A. McGowan, former chairman of the Social Action Department, National Catholic Welfare Conference, cautioned:

"To expect the purposes of economic life to be obtained without institutions adapted to those purposes is not logical. But neither is it logical to expect human institutions to be non-human and somehow, automatically created and automatically successful. There is nothing surer than that men must change to an extensive degree before they can even want the social-economic order and the juridical order, and they must change still further in spirit as they live within those institutions."<sup>12</sup>)

The second area of exploration in our background appraisal refers to the characteristics of the stream of economic life into which our stu-

dents annually enter. Our economic life is fostered by our political environment, with our private property and free enterprise principles.

### "A Word, a Tendency and a Method"

America is undergoing a "permanent revolution," to borrow a concept invented by Lenin popularized by Trotsky and recently dignified (i.e., transferred from a communistic meaning to a capitalistic inference) by the editors of *Fortune*. Historically, the American Revolution (1776) was more than a protestation against English political rule; it was a revolution in human affairs, a protestation against enslavement, "... against all forms of earthly power, whether spiritual, political, or economic, that seek to govern man without consulting his individual will."<sup>13</sup>) This concept *Fortune* terms "The American Proposition," although its implication is not restricted to Americans. "The American Proposition" and "The American System" merge into a single whole. The essence of "The American Proposition" is couched in religious concepts; the essential principles of the American political system are expressed as three: "a word, a tendency and a method. The word is liberty. The tendency is equality. The method is constitutionalism."<sup>14</sup>)

Two additional features should be mentioned in passing. The editors of *Fortune* recognize that "... the American admits... his society is materialistic; that standardization is an essential of the 'way of life;' that conformity is a danger he must watch and learn to counteract." Finally, they conclude that "America remains an experiment, however, because Jefferson's most searching question is still unanswered. Wrote he: 'Can the liberties of a nation be thought secure when we have removed their only firm basis, a conviction in the minds of the people that their liberties are the gift of God?'" This is the contribution we can make to the masses emerging from our classrooms and filtering into the ranks of business—the realization of God-given rights, and their proper manifestation in the modern environment.

(To be continued)

<sup>13</sup>) U. S. A.: *The Permanent Revolution* (edited by *Fortune* in collaboration Russell W. Davenport) New York: Prentice-Hall, 1951 p. 32. Originally appeared in *Fortune*, February, 1951, issue.

<sup>14</sup>) *Ibid.*, p. 41. Equality is also interestingly explained as follows: "And equality: what is it but a standing reminder against the cardinal sin of pride? It is a political metaphor for Christian love, the open door that connects class with class, nation with nation, and race with race." (p. 61)

<sup>11</sup>) Neill, *op. cit.*, p. 41-42.

<sup>12</sup>) McGowan, R. A., *Christianity and the Economic Crisis, III*, "Organizing for Social-Economic Reform," *The Homiletic and Pastoral Review*, Vol. XXXV, No. 7, April, 1935, p. 768.



# candinavian Journey

## III. FINLAND

(Continued)

ATTENDED VESPERS at the Orthodox Cathedral in Helsinki. Built in 1863, in a kind of the Victorian Byzantine, the Cathedral is vast. Rising on a hill of rock, it enjoys a commanding position; the views of Helsinki, the sea and the islands are superb. The Cathedral boasts a heavy, richly carved, golden iconostasis. The walls are covered with frescoes and mosaics. An elderly priest, assisted by a deacon, officiated at the Vespers. The choir sang well, while the congregation quite surprised me with its size. The liturgical language of the Cathedral is Slavonic, while the beautiful, small Karelian Church of the Holy Trinity Finnish is used.

To the latter I went for Sunday Mass. Although the Liturgy was just beginning, the church was filled. It was a High Mass with a priest and a deacon functioning. The choir sang well and the people were very devout. The Byzantine rite is not confined to any one language. Composed of Greek, closely akin to that of the New Testament, the Byzantine liturgical books were translated early into Slavonic and Georgian, and afterwards into Arabic, Albanian and Rumanian. The Russians translated the Byzantine liturgical books into many languages in their missions: Finnish, Estonian, Turkish, Mongolian, Chinese, Japanese, Korean, Latvian, Polish, German, French, English, etc. Russian missionaries always acted on three principles: 1. all liturgical services and preaching must be in the vernacular; 2. the Bible must be translated; 3. as soon as possible a native clergy must be trained to assume the responsibility of the Church in their country. It cannot be denied that the Russians attained great success with these methods, baptizing several millions of pagan or Moslem Finns, Turks and Mongols in their dominions. It seems to me that people appreciate it when they attend church services in their own language. I was very much surprised, while visiting the Olivetan Priory of the Byzantine rite in Gelrode in Belgium, to find their chapel overcrowded with people from the village. I did not observe such phenomenon in other Western monasteries of the European rites. But I soon un-

derstood the reason: The Olivetans sang their Byzantine Mass in Flemish. This was reason enough to fill the church.

### *Bishop Michael Chub*

I found the largest congregation in attendance at the Russian Church of St. Nicholas, which is in the jurisdiction of the Metropolitan of Leningrad. The little church is situated in a Russian cemetery on the sea coast. The cemetery has many silver birches, much green grass and a profusion of flowers. The crowd in St. Nicholas' was so large that only a portion was able to enter the church. The rest of the people stood outside, listening below the windows of the church. The Right Reverend Michael Chub, Bishop of Luga, a suffragan of the Metropolitan of Leningrad, pontificated. He was surrounded by many of the clergy. A well-known orator, the Bishop preached a stirring sermon on the Gospel of the day. "We are all sick," the Bishop said, "because of our sins. All unhappiness, including death, is due to sin. Nevertheless, God heals us by forgiving our sins. He calls us unto Himself as a father calls his children. Yet, according to St. Ignatius of Antioch, God is Father only to those to whom the Church is mother. We must, therefore, love our mother-Church and show it in deed by regular church-going and Christian living."

I visited the Bishop in his residence in Munkkiniemi. Born in 1912, the son of a priest in Tsarskoe Selo, in the Imperial residence, Michael Chub was reared in a most difficult time, when the children of the former aristocracy, clergy and bourgeoisie, were forbidden to attend schools. He managed somehow to study privately till 1936, when Stalin restored the citizens' rights to the children of the clergy. As professor of modern languages in Leningrad, Michael Chub proved to be a scholar of the first order. As soon as Leningrad Theological Academy was re-opened after the war, he entered it as student, giving up a brilliant worldly career. Ordained and appointed professor of patrology in the Academy in 1950, Michael Chub was consecrated Bishop in 1953. He is now the



Diocesan Bishop of Smolensk, officiating in one of the best Russian Cathedrals.

The Bishop proved to be a highly cultured man with a burning faith. He spoke first rate English, French, German, etc. I was naturally interested in him. He was born in Tsarskoe Selo, the Russian Versailles, where I lived for some time in the days when the Imperial Court used to stay there. Indeed, I was in Tsarskoe Selo some years before the Bishop was born. He told me that his father, whom I slightly remember, still functions as a priest and has a parish. I was told that in Leningrad there are about fourteen churches for 3½ million souls. In Moscow, for seven million there are fifty-five churches. A number of monasteries still remain in Russia. The Laure of Holy Trinity, near Moscow, has about one hundred monks, Pskovo-Pechersky Monastery forty monks, etc. Some nunneries have two hundred sisters and more. The Bishop told me that liturgical books were being reprinted and that the reprinting of the Bible was now allowed. He asked me about Mount Athos and the Christian West, Catholics and Protestants. The Bishop had worked on the writings of St. Methodius of Olympus and was much interested in the progress of patristic studies in the West.

### *Baron Mannerheim*

Before leaving Helsinki I visited the grave of Baron Gustaf Mannerheim, Marshal of Finland, creator and saviour of modern Finland (1867-1951). A Finnish nobleman of Swedish extraction, Mannerheim entered the Chevaliers de la Garde in 1887, the first regiment of the Russian Imperial Guard. His successful career included participation in the Russian-Japanese War and World War I. During 1906-08, Mannerheim made a very successful journey of exploration into Central Asia and China. I saw him on his return from this journey in 1909, in Tsarskoe Selo, as a brilliant Guard officer in a military preview when the Emperor was present. Mannerheim returned to Finland as a Lieutenant General in 1917. He suppressed the Communist rising in 1918 and organized the Finnish army. He was Regent of Finland in 1918-1919 till the Republic was organized. He commanded the Finnish Army with great distinction in two wars with the Soviet Union 1939-40 and 1941-44. From 1944 to 1946 he was President of Finland and saved the country's independence, excelling as a diplomat as well as a soldier.

The late Marshal was a Lutheran, but his Russian wife was Orthodox, and one of his daughters is a Catholic nun. The very interesting memoirs of the Marshal appeared in English after his death. He is buried in the center of the military cemetery on the rocky sea coast. A great tombstone of red Finnish granite covers the grave. Apart from the Marshal's baton and the Mannerheim coat of arms there is no decoration.

It was evening. The fresh wind blew from Russia, where the Marshal and I met so many years ago in the half-forgotten Imperial age. I stood bare-headed before the monument and I recalled the golden autumn day of 1909, in Tsarskoe Selo, when the Imperial Guard passed before the Emperor and I again saw the tall, lean officer in the magnificent uniform of the Chevaliers de la Garde. . . .

I left Helsinki for the North one warm, sunny evening in the last week of July. I travelled alone in a large compartment of a comfortable sleeping car. Standing at the window, I saw the churches and towers of Helsinki, boldly outlined against the golden sunset, gradually fade away. Fairly soon we moved into a succession of forests and lakes with an occasional clearing and farm. When I awoke the next morning the train was still moving through even mightier forests and was still skirting large, placid lakes. The country by now was very sparsely populated—a welcome relief from our overcrowded cities with their poisonous air, noise, dust and smells. This radiant northern morning was fresh, perfumed and quiet.

We passed Kuopio, the capital of Central Finland and seat of its Orthodox Archbishop, a pleasant, neat little town of 35,000 inhabitants. After a few more hours the train stopped in Tisalmi, a small northern town of less than 5,000 people. Mr. Ukko Miettinen, a director of "Kesko," a most interesting and influential Finnish trading organization, met me at the station and took me to his charming and roomy villa, which is lost in a great forest on the shore of the broad and quiet Nerko lake. Mrs. Miettinen and her two charming children, Marianna aged 11 and John aged 8, met us. I spent many wonderful days with my friends.

I again found myself in the far North: silence, grandeur and peace. On every side there were endless forests, big lakes and vast distances. Although the season of the midnight sun was already over, there was still no real night: sunsets simply passed into sunrises. Every evening I



watched, fascinated at the changing colors of the lake. There was a succession of blue, steel-gray, black, red, pink, orange and yellow. The lake was full of large fishes of which we caught plenty every day. We lived in a true solitude—no cars, no boats, no wireless and no television. While in summer the country is beautiful, in winter it is very desolate. Snow covers the ground for six months, and for six weeks the temperature falls below -30° F. In the depth of winter the days are very short indeed—almost reduced to twilight. In the nighttime the sky is starry and the Northern Lights are frequent, eerie and beautiful. . . .

Mr. Miettinen is a director of "Kesko," a very large business with branches in all parts of Finland. It operates its own school of salesmanship, owns its own factories, ships and railways. "Kesko" is, essentially, a traders' cooperative society. Finland is a country strong in cooperatives.

### *The Orthodox Church*

While in Tisalmi I travelled about a good deal. The country was very sparsely populated till quite recently. After the loss of the Karelian districts to the Soviet Union in 1944, over 420,000 people migrated to the interior of Finland and were resettled. A number of the Orthodox Karelians settled around Tisalmi where they now have their own church under construction. The Finnish Government agreed to build fourteen parish churches and forty-five smaller, daughter churches for the resettled Orthodox Karelians. The Orthodox parishes in Finland are maintained from funds provided by the so-called church tax—paid by all registered Orthodox—and from voluntary contributions. The church tax varies according to the income tax to which it is added. Registered Lutherans have the same system of support. Those who do not want to pay the church tax, are entered into the Free-Thinker's Register and are excused from paying the tax. Although there are forty-four Communist deputies in the Finnish Parliament of 200, and one would expect that there would be twenty-two per cent of the population on the Free-Thinker's Register, as a matter of fact less than two per cent are so listed.

The congregations of Finnish Orthodox parishes vary from 2,000 to 8,000 people; territorially the parishes are quite large. Parishes one hundred miles long and fifty miles across are common. In the center of the parish, where most of the people live, the parish church and rectory are

situated. There are usually two or more smaller churches or missionary stations in a parish. In addition, the Liturgy is celebrated regularly in schools and elsewhere for small groups. The clergy travel in cars, ministering to their scattered flocks. Before 1940 the Orthodox Finns lived in compact groups in Karelia; there was then no need for the priests to travel as now.

The Orthodox Church in Finland, as well as the Lutheran, is "established." Because of this, the number of "established" priests cannot be increased unless funds are provided for their maintenance. The Orthodox, because they are relatively few, already pay a very high church tax which cannot be increased further. The only way out of this difficulty is to ordain suitable laymen of sufficient means to support themselves, or such as are employed in various secular jobs who will thus need no clerical salary. Beginnings have already been made along these lines. The serious obstacle is that the Finnish Government demands a very high educational standard for the ordinands. They must have a degree in Divinity.

I attended the Orthodox Liturgy sung in Finnish in the school at Lapinlahti. About seven hundred Karelians attended and many received Communion. The service was impressive and worshipers very devout. The Liturgy was celebrated in the new, most magnificent secondary school for three hundred children built at the staggering cost of one hundred million marks. The building was constructed of glass, granite and chromium. The Scandinavians spend money freely on schools, hospitals and old people's homes. After the Liturgy my host and I went to the cemetery for a short service conducted for the soldiers fallen in the last war. Over 60,000 young men of Finland were lost in that war, a very high proportion for a country with so small a population. The Finnish cemeteries, by the way, are admirably kept and are not depressing as they are in some countries.

On my return from Tisalmi to the South I visited two Russian Orthodox monasteries. They are also "displaced." Before 1940 these religious communities lived in their ancient abbeys on the islands in the Lake of Ladoga. When these islands were lost by Finland, the monks migrated into the interior of Finland and settled on new lands. The Konevetz community in Keitele lives in the vast forest on the shore of a beautiful lake. The estate of about 240 acres is a perfect dream



for lovers of solitude. I spent a week in those tall, endless pine forests which are studded with blue lakes and lush green meadows, and embroidered with gay flowers. The weather was warm and sunny; the air crystal pure. Pervading all was a deep peace and solemn silence.

The community of Konevets is now very small, comprising only fifteen monks and oblates. In their original home in Konevets Monastery, founded in the XIVth century, the community numbered about two hundred in 1914. Wars and revolutions have depleted their numbers sadly. The monks celebrated the Liturgy in a small, simple chapel which for prayerful atmosphere is vastly superior to enormous churches.

My visit to Uusi Valamo, the northernmost monastery in the world, where eighty monks dwell in perfect solitude, as well as my discussions with its saintly mystic, Fr. Michael, the starets of Uusi Valamo, I described in a previous issue of this journal. (Cf. *SJR*, Dec., 1955)

From Valamo I went to Kuopio, where I met the Orthodox Archbishop of Finland and discussed with him the position of Orthodoxy in Finland. An interesting feature is the growing number of the Swedish Lutheran converts to Orthodoxy, which necessitates the creation of new parishes with Swedish as the liturgical language. In Kuopio I also met some Finnish businessmen. They felt rather uneasy over the Soviet offers of large loans at 2½ per cent and the vastly increased trade. The Finns are afraid to depend too much on the Soviet market. Hitler used to establish his supremacy in the Balkans by the same means. In order to pay their reparation in record time, the Finns created new and vast industries designed for the Soviet market. But Great Britain is still Finland's best customer. The Finns would like to preserve the present situation.

I left Kuopio in the Minister of State's compartment of the sleeping car in the Helsinki Express for Seurakuntaopisto in Järvenpää. This is a Lutheran Church institute founded in 1945 for training lay workers and youth leaders. The institute is housed in truly magnificent, up-to-date buildings erected by large contributions from the Lutheran World Federation. The institute is somewhat like the Evangelical academies in Germany. There are three different courses in Järvenpää. They usually last six months. In 1954 there were 107 students, men and women. Järvenpää is also a research center in adult educa-

tion. Pastor Jussi Tenkku was head of the center at the time of my visit. This young pastor spent several years in the States. He and his charming wife, a sister of the Bishop of Mikkeli, spoke first class English. Their small daughter was born in the States and began her schooling there.

### *Finland's National Reputation*

The Finns are such good workers and so true to their promises that they are the exception in the world today in this respect. They paid their reparations to the Soviet Union so scrupulously that the latter nation was inclined to help the Finns. These reparations are now fully paid. Finland was also the only nation which regularly paid to the U. S. its so-called war loan, contracted in World War I. In 1949 the U. S. Congress, gratified with such honesty on the part of a small and war-ruined nation, passed Public Law 265 which decreed that the Finnish loan payments, up to 1984, will be used to provide scholarships for Finnish citizens in America, to assist Finnish scholarly and scientific institutions and to grant scholarships to American citizens for scientific work in Finland. About seventy scholarships are granted to the Finns each year. The Finnish payments are about \$500,000 a year. In this way America creates hundreds of young friends in key positions in that country.

While I was in Järvenpää, a conference of Finnish Lutheran pastors was in progress. I met several of the pastors and discussed various subjects with them. The Lutherans form ninety-five per cent of the Finnish population. The country is divided into six dioceses, fifty-seven deaneries and five hundred and forty-seven parishes. A new diocese was recently formed. There were about 1,400 Lutheran clergymen in Finland. Every parish manages its own affairs, collects the church taxes and elects its pastor and choirmasters. The legislative power in the Church is vested in the Church Assembly which meets every five years and consists of one hundred and fifteen members. The administration is conducted by the Bishops Conference and the Ecclesiastical Board. All pastors must have a degree in divinity. The Swedish-speaking parishes form a separate diocese. On account of the vastness of the parishes, regular church-going is low, about five per cent. The clergy are well paid and are much respected.

The Catholics in Finland are very few, mostly foreigners. There are three parishes and a Bishop



in Helsinki. All Christian groups in Finland have to deal with vast distances in the countryside where regular Sunday church-going is virtually out of question. People regularly listen to religious programs on the radio and come in great numbers for special services, mostly in summer. All clergymen try to visit their scattered parishioners regularly. The Finns are a religious people, but their religion is undemonstrative.

I left Finland by the port of Turku. The train from Helsinki passes through the Soviet fortified territory of Porkkala (146 sq. miles) for about two hours. On a hot summer afternoon I boarded the train at the station in Helsinki. A friend, who was with me in Uusi Valamo, saw me off. The windows on one side of the coaches were already closed by iron curtains operated from outside. The darkened train moved out. In Kauniainen, on the Soviet border, a Soviet railway woman raised the iron curtains on the right side. The doors were all locked and the Finnish conductors entered the closed coaches; the locomotive was changed and we started to move again. The lights in the train went on. We felt the illusion of passing through

a long tunnel. The train stopped twice in Soviet territory and Russians voices were heard. In Tähtela, about two and a half hours later, our train again entered Finland. The Finnish railway men at once lowered the iron curtains on both sides and bright sunshine once more bathed the coaches's interior. I looked out the window. A heavy Soviet locomotive with a big red star in a golden circle was up front. It had brought us to Tähtela. It moved majestically back into Soviet territory. Since the policy of relaxation was adopted in the Kremlin, the Soviets suggested certain modifications to the Finns for the Porkkala corridor traffic. The iron curtains in the trains are to be abolished.

We reached Turku, the ancient Finnish capital, within a couple of hours after we left Tähtela. In a golden sunset the Finnish steamer "Vellamo" left the harbor for Sweden. The Helsinki route is the best from the West to the Soviet Union; its vast distances are entrancing. No doubt, a heavy traffic will soon develop on that route from Stockholm to Helsinki.

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## Warder's Review.

### *Government Subsidy First?*

THE UNITED STATES "subsidizes airlines, certain farm crops, newspaper and magazine mailings, utility corporations through accelerated tax write-offs, and all sorts of other groups—yet there is scant help for the nation's most basic and precious wealth, namely its children," Sen. Richard L. Neuberger (D.-Ore.) told delegates to the 24th annual National Catholic Conference on Family Life which met in Boston during the month of March.

Senator Neuberger asked delegates to back his Senate resolution providing for a full-scale study of the family allowance system used in Canada and its application in the United States. The Canadian system of providing a government subsidy for children in a family has resulted in lower infant mortality, improved child nutrition, and less juvenile unrest.

The way to attack juvenile delinquency in the United States is to make it economically possible

for a mother to stay home with her children, stated the Senator. "If a family needs two pay checks to hold body and soul together, the mother goes to work," he said. "The child is left on his own, subject to wayward influences. That is where the seed of delinquency and petty crime is often planted." Thus far Senator Neuberger.

Some effective type of family allowance plan seems a necessity in our present economic system. As long ago as thirty years, *Social Justice Review* advocated that families receive financial assistance to supplement the wages of the breadwinner. It is encouraging to see this subject receiving ever greater attention in recent years, especially from our Catholic sociologists who have been in the forefront pleading the cause of the worker who has a family to support. Related to family allowances is the subject of the family wage (cf. *SJR*, 1955, vol. 48, nos. 4-6). As is obvious, the closer a man's wages approach the family wage standard, the less need will there be of a family allowance.



However, it does not seem that the family wage, even if paid by employers generally, will ever entirely eliminate the need of supplemental income for all families. There will always be the larger-than-average families for whom the family wage will not solve the problem of adequate income.

What disturbs us is the part that all plans for family allowances, like Senator Neuberger's, are postulated on complete government subsidy. True, such a system is the shortest and easiest way to achieve the end. But is it the best way, the most efficient way? We are not impressed with Senator Neuberger's argument for government subsidy. Because the United States "subsidizes airlines, certain farm crops," etc., must we continue to think of solving all our social and economic problems in this manner? Are we wedded to government subsidies as a permanent policy?

We would like to see some thinking along the lines of a cooperative effort between employers and employees, with the necessary measure of government direction and supervision, in our efforts to solve economic problems, family incomes included. The idea seems to prevail that what the government does for us costs us nothing. Actually it costs more in terms of money than if done on a cooperative basis. And the danger of State paternalism is very real, even though at times it is used as a bogey by certain economic Liberals to buttress a discredited system of *laissez-faire*.

It is possible that a program so vast as allowances for the families of a nation is something only the government can achieve. Qualified economists could best determine this. Nevertheless, we ought to thoroughly investigate other ways of achieving our goal. Government subsidy should not always be our first thought.

### *Adding Insult to Injury*

BACK IN THE MIDDLE of January, Dan T. Smith, Special Assistant to the Secretary of the Treasury, told a House of Representatives subcommittee that his department opposed giving private schools the same exemption from excise taxes that public schools now enjoy. If the exemption were granted, Representative Aime J. Forand pointed out, the loss of revenue to the Government would be negligible. The Treasury official replied by reaffirming his opposition as a matter of policy.

An excise tax is a duty or impost levied on the manufacture, sale or consumption of commodities

within the country. In the present case, this is how it affects Catholics or other groups similarly placed: When the public schools buy typewriters, the purchase is made without payment of the ten per cent excise tax. Private schools buying the very same typewriters for the very same educational purpose have ten per cent added to their bill.

But this injustice is only the third of a graduated series of three. In the first place, Catholics pay taxes for the support of the public schools without receiving benefits from their payments. They are even denied such secondary and affiliated benefits for their children as the use of bus transportation provided out of public taxes. And third, when they spend money for the schools which relieve the Federal Government of a tremendous educational burden, they are compelled to pay an additional tax.

At the same time as Mr. Smith was opposing granting an exemption from excise taxes to private schools, a move was put under way to exempt farmers from paying a two-cent Federal tax on gasoline for farm use. The "policy" the Treasury official mentioned appears to be a very indefinite and variable thing capable, when the question concerns Catholics, of adding insult to existing injury.

### *Teaching Our Language*

NO ONE WHO RIDES PUBLIC transportation with his ears open can fail to have noticed the degradation being worked on the English language by American youth. Like so many other aspects of human culture, language, not only to be transmitted unimpaired but also enhanced, requires a sense of respect, love even, careful study, patience and humility in use.

What exactly American secondary schools are doing to the language in their teaching received some prominence in a recent decision of trustees of the University of Illinois. The university for twenty years has been diverting freshman deficient in the use of the language into a non-credit "remedial" course. The trustees have decided to discontinue it after 1960; the number of incoming students requiring such repetitious training is increasing too rapidly. Last year 782 freshman had to take it. After 1960 incoming freshmen will have to master college English courses or fail.

Commented English Professor Charles A. Roberts: "The University can hardly ask the taxpayers to buy again from us the sort of elementary composition instruction they thought they were buying in their tax investment in local schools."



## Before UNESCO

THE JANUARY 16 issue of *The Washington Religious Review*, which identifies itself as "non-sectarian and non-partisan," states the following:

"The Very Reverend Francis B. Sayre, Jr., dean of the Washington (non-Catholic) Cathedral, has asserted in a sermon on missions that the United Nations Educational, Scientific and Cultural Organization (UNESCO) is inferior to church missionary work in promoting world friendship. Relating how he once attended a conference of the UN organization, he said he came away with a 'poignant' sense of futility. 'All those ambassadors of culture, those emissaries of art and learning and national handicraft . . . were ablaze for the cause of mutual understanding and peace,' he said. 'Yet, the drawstring that could draw all together was lacking, and all I heard at the last was aimless talk.' A generation ago, he said, many of those at the conference would have been missionaries, 'but now religion is a word that is strictly taboo at their meetings.' Christian missionaries, he averred, have 'done a far more effective job of winning the friendship of others in the world than any secular institution.'"

The Reverend Sayre scores a point which is generally overlooked. While we recognize that "many of those at the (UNESCO) conference table would have been missionaries," does not apply to Catholics, his claim for the cultural achievements of missionaries is well-founded. Since missionaries are dedicated as well as educated, Rev. Sayre's contention that they have "done far more . . . than any secular institution" for the advancement of culture abroad, is utterly beyond challenge. We can only hope that UNESCO does not harbor the ambition of becoming a substitute for missionary endeavor. This would be posterous.

## Civil Liberties—For Whom?

AS IS NOT UNEXPECTED in affairs where there is much recourse to outraged "feelings" and little to judicious thinking, the zeal of certain contemporary groups to defend civil liberties travels a very lop-sided orbit. By the volume and number of voices demanding "civil liberties" for Communists and merchants of pornographic literature, one would imagine no other citizens were having their rights (actually or allegedly) violated.

The truth, however, is quite different. The right to hold and express economic beliefs, for example, is not less vital than the right to hold and express political beliefs. But what has the Civil

Liberties Union and such organizations done to protect the rights of workers who try to ignore a picket line? We are not approving strike-breaking; but we deplore the violence wreaked upon men and women in certain instances who disagree with a strike movement. More particularly, we wonder where the usually vocal "protectors" of liberty and rights are in such instances. Their silence causes one to suspect they are interested in protecting only certain individuals and groups, such as political and moral subversives.

There is a similar silence among these self-appointed champions of civil liberties when religion enters the scene. We would be more impressed by the sincerity of such organizations as the American Civil Liberties Union if they ceased defending the dubious and suspect elements in society and spoke up, at least once, for American Catholic school children. They, too, are citizens with a claim on civil liberties. It is a breach of their religious liberty to deny them benefits like school bus transportation when they exercise the right to attend a recognized school of their choice.

## Medical Empire

THE REPORTS OF THE Commission on Organization of the Executive Branch of the Government, more familiarly called the Hoover Commission, have been submitted to President Eisenhower. Besides describing the unimaginable waste and duplication found in the executive branch's operations, the Commission's three-million word document made recommendations to reduce the alarming volume of government competition with private business, a matter, in the long run, of considerably more importance than bureaucratic inefficiency.

If we think of it at all, we undoubtedly imagine the medical service in the United States, for instance, is a system of private enterprise. The Hoover Commission's reports indicate this view is false. The Commission found that the Federal Government already has assumed partial or total responsibility for the medical care of thirty million persons out of a population of something over 166 million. Hospital facilities costing one billion dollars are used for the care of service veterans with non-service connected illnesses. The annual expense for non-service cases is 500 million dollars.

Considering the implications of the Hoover Commission's discoveries, one may wonder if the periodic efforts to popularize a socialized system of medicine in this country are not superfluous. We appear to be already well on the road toward that goal.



# Contemporary Opinion

**S**OLUTION TO OUR SLUM PROBLEM is long past due. Justice and compassion are reasons enough to act, but there is self-interest as well. Sufficient alone should be the urge to rid ourselves of the harm which slums do to everybody. For generations taxpayers have been subsidizing the slums by paying into them ten times their yield in taxes. The costs of free hospitalization, child delinquents, fire hazards and extra policemen all come out of our pockets. There are epidemics, too, which are spread by those from the slums who work among us.

There are several million American families with incomes of less than \$2,000 a year. With so little money, they can't feed and clothe themselves, hire doctors and, from the little that is left, pay the level of rent which private capital must charge to secure an adequate return on the cost of decent housing.

CHARLES F. PALMER  
*American Federationist*, March 1956

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The sad fact is that, despite political re-criminations and protestations of the errors of judgment of those who participated in the Yalta agreements, the bitterly criticized policies and tactics then used are still in force and effect in our State Department. We still continue to deal with Soviet Russia as an honest partner and not as an unscrupulous outlaw. And all this despite the fact that we know so much more about Soviet treachery now than we did in 1945, when the Yalta agreement was entered into.

Our position of free-world leadership can be maintained only if we adopt and adhere to a policy of firmness and of refusal to compromise on matters of principle. . . . We have no moral right to build up the hopes of the captive nations and then cruelly shatter them, by continuing to barter their lives and future for sham promises which we accept as a pure matter of expediency, and which we should know from past bitter experience, will eventually be broken again, as they always have been in the past, when it serves Soviet Communist purposes.

HON. THADDEUS M. MACHROWITZ  
*Congressional Record*, Feb. 6, 1956

Farmers are entitled to, and should have, parity in the market places, and in the long run should not settle for anything less than this. Measures that seek to give farmers parity by artificial means, no matter how necessary they may be for quick relief, should be considered temporary, and not part of a "permanent program for agriculture."

When we say farmers are entitled to, and should have, parity in the market places, we mean that the prices they receive and the prices they pay should be in balance. That is, they should have parity without payments or subsidies of any kind from the federal treasury. Such natural parity is possible and attainable and is the goal toward which farmers should work in their long-run endeavors. Attaining this goal would be helped by legislation to remove special privileges. But through co-operatives, both in the marketing and processing of farm products and in the procurement of farm and household equipment and supplies, we have in our own hands the means for its attainment.

L. S. HERRON  
*The Nebraska Co-operator*, Feb. 1956

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Americans are always going someplace—someplace new, someplace they haven't been, someplace they think is better. Furthermore, they expect to get there. Europeans have already been most places. Their geographical home, their social and economic status are pretty well fixed and decided. Their one hope and prayer is that war will not come again. They know it will be "the end" for them if it does. But meanwhile, they have a profound lesson to teach us Americans. Because they are not so much "on the move" as we are, they have the insight and the ability to derive great joy and meaning from simpler experiences. A conversation with a friend, a walk in the rain and snow, a quiet meal, a two week holiday, the pounding of surf on the cliffs, the sound of bells—things like these can yield joy and meaning to the extent we in our minds and hearts will let them. Europeans do this. We should learn to do so.

JERRY VOORHIS  
*The People's Business*, Feb. 25



The National Health Service (in Great Britain) was created out of obedience to socialist ideology, rather than out of any serious examination of the problem and its possible solutions. Indeed, it is a paradox that a vast system of impersonal state charity has been adopted in Britain precisely at the time when the "poor," in the old sense of that term, have been abolished—at least, the socialists claim they have been abolished.

Many times as much money is spent in Britain on drink, or on football pools, as is spent on private medical attention, and this was true even before the National Health Service was proposed. In the United States, where the public spends a greater proportion of income on medical attention than in any other country, only about 4.5 per cent of family income goes for medical attention. Nearly an equal amount goes for alcoholic beverages; half as much goes for tobacco; and a good deal more goes for recreation. We are living in an age, in short, in which the average man can afford to pay for whatever medical attention he requires, with the exception of the really poor, who are a small minority.

Yet what has been adopted in Britain, and what is sometimes proposed in the United States, is a doctrinaire nineteenth-century solution, socialized medicine, to a problem the terms of which have altered immensely in the twentieth century. In a society of material abundance, state medicine is an obsolete answer.

RUSSELL KIRK

*The Wall Street Journal*, Feb. 1

Quoted in *The Bulletin*

Omaha-Douglas County Med. Soc., March

In dismissing the general necessity for Federal aid to the States, especially for such activities as education, I wish to point out that there are States whose economies are so undeveloped that their gross income is low. For these States, and these States alone, a program of Federal aid can be justified. But that does not mean it is justified for all the States in the Union. If the prosperous and semi-prosperous States were to put their own constitutional and revenue houses in order, there would be no need for general aid programs, although restricted ones could still be justified.

EDWARD R. O'CONNOR, PH.D.<sup>1)</sup>

<sup>1)</sup> Address to the Missouri Branch, Central Verein, Sept. 18, 1955.

The New England regional meeting of the American Jewish Congress at its 30th annual convention in Boston late last month stated its opposition to federal aid to provide textbooks and bus transportation for private and parochial schools, but voted in favor of government aid to provide arms for Israel.

It is interesting, to say the least, to find such great concern for a foreign nation, and such little concern for citizens of our own nation—for our little citizens and their parents who should be our first concern, but especially for the parents who pay our taxes and foot the bills of government.

*Catholic Standard and Times*  
January 13, 1956

## Fragments

THE LIBERAL-MINDED who see no need for censorship of immoral literature on the plea that "to the pure all things are pure," may well heed the pointed words of Father J. Deery, head of Ireland's Censorship Board, when he says:

"It makes me laugh when I hear some people say this. A statement like that is simply a denial of Original Sin. It might as well be said: 'To the healthy all things are healthy. Stuff him with strychnine.'"

Dr. Vannevar Bush, retiring as head of Carnegie Institute in Washington, suggested birth control as the means of averting the "catastrophe" of over-population. The *Omaha World-Herald* of December 26, 1955, had this simple comment:

"Bush's report suggested birth control, which, if practiced some time back, would have deprived the United States of—let us say—Vannevar Bush."

Since the word *Catholic* means the sum of everything universal, observes Erich von Kuehnelt-Leddin, it excludes the very idea of partisanship implied in the word *Catholicism*, which is really at war with itself. *Catholicity*, being more concrete, serves better when an abstract word is needed; but no abstraction can fully express what is not a philosophical system but a unique transcendent fact.



# THE SOCIAL APOSTOLATE

Theory ——— Procedure ——— Action

## THE LAY APOSTOLATE IN THE CHURCH\*

### I. Dignity of the Laity

WE LIVE IN A CHANGING WORLD. The newly shaping world confronts our Catholic laity, men and women, young and old, with new tasks and responsibilities. Throughout their messages and discourses, the Sovereign Pontiffs of our day have called attention to the new obligations that come to our Catholic laity of every walk of life, even the humblest.

Thus, our Holy Father, Pope Pius XII, in reminding the laity of their duties in this present-day world, recalls at the same time the nature of their responsible calling. The tasks of the layman are intimately bound up with Christ's priesthood. Such is the teaching of the first Pope of the Church, St. Peter.

Writing to the Christians of his day, he declares: "You must be a holy priesthood to offer up that spiritual sacrifice which God accepts through Jesus Christ."<sup>1</sup> And a few verses later, in an accumulation of titles, he re-emphasizes the dignity and worth of Christians: "You are a chosen race, a royal priesthood, a holy nation, a purchased people; that you may proclaim the perfections of Him who has called you out of darkness into His marvelous light."<sup>2</sup> These are striking statements, deserving thought and reflection.

#### *Meaning of Lay Priesthood*

Is the lay priesthood, you will ask, not different from the sacramental priesthood? Yes, essentially different. In his discourse to the Bishops on the occasion of the Marian festivities, the Vicar of Christ points up the difference in these words: "But whatever is the full meaning of this honorable title and claim, it must be firmly held that the 'priesthood' common to all the faithful, high and reserved as it is, differs not only in degree, but in essence also, from priesthood fully and properly so called, which lies in the power of offering the sacrifice of Christ Himself, since he

bears the person of Christ, the supreme High Priest."<sup>3</sup>)

Every Catholic knows from his instructions in religion what the powers of the sacramental priesthood are: to offer holy sacrifice, bless, preside, preach, and baptize; thus the ordination rite in a few words sums up markedly the essential powers of the sacramental priesthood.

Now, in a certain manner, the lay priest participates in these powers. For he, too, must offer sacrifice, that is, make the things of his daily living sacred: sacrifice comes from the Latin *sacrum facere*, to make sacred. St. Augustine puts it in these words: "True sacrifice is to be found in every deed done with a view to union with God in a holy communion, that is, every act is referred to the end that can make us truly blessed." Stated briefly by a layman: "The whole of our spiritual lives as Catholics are in an absolutely true sense *priestly* lives."<sup>4</sup>)

The lay priest must bless, and does so whenever he blesses himself or his children, whenever he uses the sacramentals of the Church, such as holy water, or recites sacramental prayers for the blessing of his home, his fields, seed, cattle, barns, granaries, machines, or other articles of use.<sup>5</sup>)

The Catholic as lay priest presides whenever he exercises the legitimate authority conferred on him as parent in the home, as employer in office, shop, factory, or farm, as official of government in town, city, country, state, or nation. All authority comes from God. Writing to the Romans, St. Paul clearly said: "Let everyone be subject to the higher authorities, for there exists no authority except from God, and those who exist have been appointed by God." As a practical conclusion he adds: "Therefore, he who resists the authority resists the ordinance of God; and they that resist,

<sup>3</sup>) Discourse, November 2, 1954.

<sup>4</sup>) Michael de la Bedoyere, *The Layman in the Church*, p. 13, Burns Oates, London, 1954.

<sup>5</sup>) *Sacramental Protection of the Family, With the Blessing of the Church*, NCRLC, 3801 Grand Avenue, Des Moines, Iowa.

\*) Lenten Pastoral Letter, 1956.

<sup>1</sup>) 1. Peter 2:5.

<sup>2</sup>) *Ibid.*, v. 9.



bring on themselves condemnation."<sup>6</sup>) Needless to say, those who exercise authority must exercise it as God wills, with understanding, kindness, fairness, justice and charity.

The lay priest exercises the function of preaching when as father or mother, he teaches his children, or whenever he explains Catholic doctrine to fellow workers or those hungry for truth, when he distributes leaflets, pamphlets, newspapers or books explaining the doctrines and practices of the Catholic Church.

Finally, the lay priest may even baptize—in an emergency. In this case, he exercises sacramental powers, as he also does when as man or woman he administers, one to the other, the sacrament of Matrimony.

### *The Royal Priesthood of Christ*

This is a lofty conception of the dignity and worth of the laity in the Church. Is it in some sense shocking? Do you wonder at this teaching? Perhaps it sounds new. The Church insists it is not new. It goes back, as was noted above, to the first Pope, St. Peter, who honored the laity by calling them "a holy priesthood," indeed, "a royal priesthood." Why royal? Because the Christian through Baptism is made a member of the royal family of Christ the King. Indeed, he is made one with Him. In his much-quoted encyclical, *The Mediator of God*,<sup>7</sup>) our Holy Father forcefully cites this truth, saying: "By reason of their Baptism Christians are in the Mystical Body and by a common title members of Christ the Priest: by the character that is graven upon their souls they are appointed to the worship of God, and, therefore, according to their condition, they share in the priesthood of Christ Himself." In a word, this is papal teaching in the first century and in the twentieth.

If this teaching is emphasized in our day, it is due to the invitation of the last fifty years, from Pius X to Pius XII, an invitation to the laity to engage in the lay apostolate. To pursue with zeal and love the aims of the apostolate; the Catholic laity must remember their dignity and status through their incorporation into the life of Christ the High Priest.

### *Origin of Lay Priesthood*

The lay priesthood derives its powers from Christ like the sacramental priesthood, but in a

different way. The layman quoted above states the difference with understanding and clarity: "Just as the ordained (sacramental) priesthood, with all that goes with it, involves one way of Christian life, one type of apostolate, one form of spiritual living, so the priesthood of the laity involves for all *its* type of apostolate and *its* form of spiritual living, not apart from the world, but in the world in a way neither normally open to the ordained priest nor suited to his vocation."<sup>8</sup>)

As the sacramental character of Holy Orders is the source of the divine powers of the ordained priesthood, so that of Baptism, invisibly and indelibly graven on the soul, is the font of the holy powers peculiar to the lay priesthood. Likewise, the sacramental character of Confirmation is for the laity another wellspring of inestimable spiritual powers needed for the apostolate in and with Christ. Confirmation is the sacrament of the Holy Spirit of God, who confers on the recipient not only the graces proper to this sacrament, but also His special gifts. So necessary are these to the lay apostolate that they should be remembered: the gifts of wisdom, understanding, knowledge, and counsel; fortitude, piety, and fear of the Lord.

These wondrous graces and gifts serve in the first place the recipient himself. They are given the Christian in order that he may be able to fulfill his first and most important task in life: to live aright, grow in holiness of life, and thus render secure his eternal salvation.

Thus, with a holy regard for his well-being, the good Christian loves himself. But he also loves his neighbor like himself, as the Lord commanded. Therefore, he will not, like an avaricious miser, hoard the rich spiritual good he received freely from the generous hand of the Divine Giver of all good things. Gladly he expends them on others. He is aware of the divine commission given him on the day of his Confirmation: to make himself an apostle of Christ and His Church.

### *Call To Teach Truth*

Touching the layman every day are many who thirst for the truth. They are bewildered by glib catchwords in matters religious. Looking deeper, they see how destructive are the errors that are broadcast by self-appointed teachers of religion. They are distressed and ashamed at the

<sup>6</sup>) *Romans* 13: 1-2.

<sup>7</sup>) *Mediator Dei*, par. 92, 20 XI 1947.

<sup>8</sup>) Michael de la Bedoyere, *op. cit.*, p. 15.



vile abuse that is heaped on true religion. Looking for peace of mind and the freedom attached to it, they turn to the Catholic Church. Annually, large numbers of converts enter the true sheepfold of Christ. There would be many more if Catholics would give a more earnest and hearty response to the call of the lay apostolate.

Opportunities are also afforded zealous lay apostles among the large number of lapsed Catholics, those who have left "our holy way of life."<sup>9</sup> Ceaseless prayer, a tactful word of admonition now and then, an earnest plea in tones of brotherly love, a warm, cordial letter written for some special occasion, or some other timely approach may be the external grace that recovers the blessings of faith for the one who lost it. Where the salvation of the soul of one who "has left the right way and has gone astray" is at stake, one never gives up. If one way does not lead to success, another may. With God all things are possible.

### *Religious Ignorance Deplorable*

In Confirmation the Catholic is made not only an apostle of Christ but also a defender of the Faith. Errors in matters religious are widespread. The number of illiterates in things religious runs into millions. Each generation adds new numbers to those untaught in the Christian religion. They are untutored in the basic truths of Christianity. An education without religion is largely responsible for this situation. Like the withered fig tree of which our Lord spoke to His Apostles, the dried-up tree of irreligious education is barren.<sup>10</sup>

Another disastrous consequence is that guiding principles of religion are ignored in practically all sectors of life, private and public. The spirit of secularism is abroad and unfortunately finds entry everywhere. Secularism is an insidious opponent of supernatural religion, and especially the Church of Christ. Often it does not assail the truths of Christian faith directly, but indirectly, by insinuations and indifference. Professing lofty ideals of humanism, setting up high standards of education, the secularist draws what he calls culture from the dry cisterns of naturalism. Supernatural truths are summarily rejected.

The spirit of secularism is the cause of most of the evils of our day. Wars have rent the world in two, and no basis for a secure and lasting peace in justice and charity is found because this worst

enemy of mankind has destroyed it. Unfortunately, secularism is a wolf in sheep's clothing.

### *Laity Combats Secularism*

Confronted by the grave problems that menace mankind from irreligious forces, the Sovereign Pontiffs have called on the laity to help the Bishops and priests to re-Christianize the world. A gigantic task; but one that must be undertaken. The challenge addressed to our Catholic men and women is an honored one. Does it not bear witness to the trust that the Sovereign Pontiffs of the Church place in our Catholic laity?

We also place that trust in you, dearly beloved in Christ. It remains only that you often reflect on the noble dignity and unsurpassed worth which is yours: "You are a chosen race, a royal priesthood, a holy nation, a purchased people." Pray daily, especially at Holy Mass on Sundays and holy days of obligation, that, as becomes Christians, you will always bring honor to your high calling.

Promise the Lord, particularly when in Holy Communion you have received Him as guest in the home of your heart, that you will ever be mindful of your obligations as His apostles and defenders of the Faith, and that you are firmly resolved to discharge these duties at every opportunity.

Let the admonition of the Prince of Apostles, St. Peter, be ever before your mind: "Do you accordingly on your part strive diligently to supply your faith with virtue, your virtue with knowledge, your knowledge with self-control, your self-control with patience, your patience with piety, your piety with fraternal love, your fraternal love with charity."<sup>11</sup>

(To be continued)

MOST REV. ALOISIUS J. MUENCH, D.D.

An anthropologist claims that modern pygmies in West Africa are a very recent evolution from chimpanzee monkeys. Interesting would be the comment of other anthropologists. One international authority, Fr. Gusinde, S.V.D., in Cape Town a few years ago, not only studied but actually lived with pygmies in various parts of the world and had been struck by their developed religious sense and code of ethics, things not hitherto very conspicuous in chimpanzees. (*Southern Cross*, January 4)

<sup>9</sup>) 2. Peter 2:21.

<sup>10</sup>) Mark 11:12-14, 20-21.

<sup>11</sup>) 2. Peter 1:5-7.



## *Career Conference*

FEW THINGS IN LIFE are as important as the choice of a vocation, profession or career. Our happiness in time and eternity is intimately bound up with our success in choosing the right calling in life. Yet, there is a general lack of proper guidance and assistance available to young people who are confronted with the oft-times difficult task of making the proper choice.

True, we have "vocation month" (March). Also, conferences on this subject are a regular part of retreats and days of recollection for young people of high school age. But only the religious life and the priesthood are discussed on such occasions. Marriage, too, is receiving more and more attention, especially through such media as the Cana Conference and the Maternity Guild Apostolate. Nevertheless, the professions, occupations, etc., receive scant consideration. And yet, they, too, are important. In this regard dutiful parents, interested teachers and parish priests will often collaborate in helping the individual young man or young woman choose an occupation for which they think he or she is best suited. Commendable as such efforts are, they leave something to be desired. Besides, in untold instances our young people do not receive even this help. Obviously there is a great gap here in the training of our youth.

St. Francis Xavier University in Antigonish, Nova Scotia, which has long since established itself as a leader in promoting such wholesome social movements as cooperatives, has addressed itself to the task of providing much-needed assist-

ance to young people seeking to find their place in life. A "career conference" for students from grades nine to eleven in the rural schools of the county was held at the University on March 7. The Antigonish rural local of the Nova Scotia Teachers Union and the local Department of Education combined their efforts to make the one-day conference possible. Leaders of the various professions were on hand to lend helpful advice and counsel to the students.

The Career Conference was designed to offer students an opportunity to find out more about the various professions and occupations, and to further develop their interest along these lines. Before the students met in special classes for a discussion of the various occupations, they were addressed by Mr. John Ross, Assistant Director of Guidance for the province. Each student was permitted to attend lectures on two topics of his choice. Included in the list of topics were: Agriculture, nursing, mechanics, the religious vocation, medicine, law, engineering and teaching.

Undoubtedly, some of our Catholic schools in the U. S. have conferences similar to that inaugurated this year at St. Francis Xavier U. in Antigonish. It would seem, however, that there is need for greater attention to career planning generally. With the advance of technology making new opportunities available to our youth, our counselling programs must grow apace. Something so vital to real success as the proper choice of a life occupation should not be entrusted to chance.

A Washington psychiatrist called upon the fathers of the nation to "resume" their "rightful role" as head of the family. Dr. John R. Cavanagh told the twenty-fourth National Catholic Family Life Convention in Boston that a woman was not equipped to head the family unit. "Man must accept this responsibility for which he was designated by God and nature," he said. Many wives, he observed, need help in making decisions that the "inadequate, dependent men of this generation" are not able or not willing to provide.

"When man abdicated his responsibility in the

home," Dr. Cavanagh declared, "he forced his wife into a position of leadership for which she is not prepared. At the same time, the male children were deprived of paternal supervision. This too frequently results in weak, passive males, inadequate to take over the leadership in the home because they never learn independence of female leadership."

With the father relegated to little more than "figurehead" status, the psychiatrist asserted, the plight of the family rapidly worsens if the mother also deserts the family to take a job.



# SOCIAL REVIEW

## *British-Soviet Trade*

TRADE SANCTIONS employed by the Western nations against the Soviets have all but collapsed. The extent to which trade restrictions have been relaxed in the recent past, especially by Great Britain, is told in a statement by U. S. Senator Stuart Symington which appears in the Appendix of the *Congressional Record* of February 28. It is to be noted that the increased flow of goods to the Soviet Union includes items which are classified as strategic war materials. The Senator stated in part:

"In 1953 the United Kingdom exported \$92.7 millions worth of goods to the Soviet Bloc, of which \$34.3 millions was to the Soviet Union itself. In 1955, six months after trade restrictions had been relaxed with the concurrence of this Government, the United Kingdom exported \$164.4 millions worth to the Soviet bloc, of which \$89.4 million was to Russia. . . . In 1955 the United Kingdom shipped 25,371 tons of rubber and rubber products to the Soviet Union. Compare this to 1954 when there were 429 tons exported by the United Kingdom to the Soviet Union. We all are well aware of the strategic value of natural rubber."

## *Caribbean Federation*

FREEDOM OF RELIGION has been guaranteed throughout the British West Indies by an agreement uniting many of the islands into a new Caribbean Federation inside the British Commonwealth. The declaration of religious freedom was included in the preamble to the federal constitution signed in London by sixteen statesmen from the island colonies.

Under it, three million islanders are to be brought together as one nation stretching across the Caribbean Sea from Jamaica down to Trinidad. The federal capital is still to be chosen. The island governments will retain all except specific federal powers. The first federal government will be elected early in 1958.

The member territories of the new Caribbean Federation are Barbados, Jamaica, Antigua, St. Christopher—Nevis—Anguilla, Montserrat, Trinidad and Tobago, Grenada, St. Vincent, St. Lucia and Dominica.

The Catholic population of the British West Indies is around 514,000, with nearly half living in Trinidad and another 90,000 in Jamaica. They have one Metropolitan, who is Archbishop Finbar Ryan, O.P., of Port of Spain, Trinidad. The other present colonies are under Vicars Apostolic.

## *Papagos' Life Expectancy—17 Years!*

THE INFANT MORTALITY on the Papago Reservation in Arizona is the highest in the United States. "A survey of 260 children," states a Government report, "showed that twenty-five per cent died before they reached the age of one year, approximately forty per cent died before they reached the age of six, and fifty-two per cent before they reached the age of eighteen. "This means," continued the report, "that an average of seventeen years is the life expectancy of the Papagos. Such a high death rate is unbelievable in this era of modern health facilities and so-called wonder drugs."

The same source reports that the Papagos "are uneducated, non-English speaking people whose incomes range from a bare subsistence level downward." Although bills have been introduced by Arizona congressman for a rehabilitation program for the reservation, no definite action has been taken on the legislation.

Monsignor Cullen, of the Marquette League for Catholic Indian Missions, declares that every American Catholic in the name of Christ's charity should demand that Congress direct some of the billions of dollars of foreign aid to this unfortunate tribe.

"Moreover," says the Monsignor, "as Catholics we should endeavor to bring these neglected Americans into the Church by establishing more Catholic mission schools and at least one hospital on the reservation.

"Care of the sick and education of the illiterate are the main avenues leading to the conversion of pagans."

## *Unemployment Compensation*

ACCORDING TO A UNITED STATES dispatch in the New York *Times* of January 2, jobless workers collected \$1,340,000,000 in unemployment compensation payments last year, the Labor Department reported. This was a drop of thirty-four per cent from the 1954 total. The Department said the monthly level of benefit payments had declined rapidly as employment expanded following the 1953-54 business dip.

Jobless payments for the first six months of 1955 totaled \$859,000,000. In the second six months they dropped to \$481,000,000. They reached a two-year low of \$66,400,000 in October.

Unemployment compensation reserves increased by \$51,000,000 to \$8,270,000,000 on December 31. Unemployment insurance taxes collected from employers during the year totaled \$1,210,000,000, slightly more than the \$1,136,200,000 collected in 1954.



### *Rise of Islam*

ISLAM IS AGAIN prominent in world news. The rising tensions in the Near East and Middle East have focused attention anew on those nations which belong to the world family of Mohammedanism. As has been pointed out by some writers on current affairs, a spirit of solidarity prevails among these nations by reason of their religious beliefs which is stronger than any similar bond among people of other religious persuasions, including Catholics.

Mohammedanism is a strange mixture of religion with political destiny in which war is considered a holy pursuit. The fate of any Moslem nation is the interest of all Islam; and the Islamic nations stretch half way around the world, from Northwest Africa to Southeast Asia. Special significance, therefore, attaches to recent statistics which indicate a phenomenal growth of Islamism in Africa. In fact, this growth is referred to as a peaceful but steady "conquest" of the Dark Continent. It is attributed largely to the help received from the Moslem Arab States, especially Egypt. It is said the Agha Khan, head of the Moslem Ismaili sect, has given large sums of money to African institutions, and has built thirty mosques, forty elementary schools, four medical schools, and a college in Uganda alone.

Though Catholics in Africa numbered 15,000,000 as compared to 5,000,000 in 1934, Moslems have increased during the same period from 48,000,000 to 80,000,000.

### *Subversion*

INVESTIGATORS DIGGING into records of the International Workers Order have discovered a nation wide network of nearly one hundred "language" schools in the U. S. in which children have been indoctrinated in Communism. The multimillion-dollar IWO, called the "financial arm" of the Communist Party in the U. S., was taken over by the New York State Insurance Department under a Supreme Court Order.

The IWO was ordered dissolved for exceeding its charter, which was granted to it merely as a fraternal insurance organization. Most parents were unaware that their children were being taught Communism. They had sent them to the IWO-operated schools merely to learn the language and culture of their nationality.

Existence of the network of schools was disclosed when suits to seize and sell them were filed by a law firm representing the State of New York.

Similar suits were filed in Newark, N. J., and Colchester, Conn. Other court actions are expected in eleven major industrial cities in Ohio, Illinois, Michigan and Indiana.

A third grade textbook used in the IWO schools was filed as part of the evidence. It touted Lenin as the "George Washington" of the "workers and peasants" who "freed them and gave them the factories, the mines and the land."

Also under investigation are "cultural clubs" sponsored by the IWO in California, New York and Massachusetts, and as far away as France.

The International Workers Order amassed huge assets by selling insurance among nationality groups. Much of the money was used for Communist purposes, the State Insurance Department charged.

### *Catholic Awards*

GENERAL ALFRED M. GRUENTHER, Supreme Allied Commander in Europe, has been named recipient of the University of Notre Dame's Laetare Medal for 1956. He is the fourth military figure to receive the award which has been presented annually since 1883 to an outstanding American Catholic layman. Father Theodore M. Hesburgh, C.S.C., president of Notre Dame, in announcing the selection of NATO's commanding general, said:

"General Gruenther exemplifies to a superlative degree the devotion, integrity and resourceful leadership that the United States expects of its military men. His brilliance, evident even in his student days at West Point, has been recognized throughout our defense establishment. In Europe, where he commands forces representing fifteen nations, he is respected as a statesman as well as a soldier. The University of Notre Dame, in conferring its Laetare Medal on General Gruenther, honors him for all these things but especially for his virile spiritual life. He personifies the military power and the spiritual strength which are the Western world's bulwark against the Communist tyranny."

The eighth annual *Rerum Novarum* award of St. Peter's College in Jersey City was presented to George Meany, president of the American Federation of Labor and Congress of Industrial Organizations. The award which has been given annually since 1949, is given to a Catholic who has distinguished himself in the field of labor-management relations.

Meany, who was unanimously elected president of the combined AFL-CIO at its first convention in December, 1955, received the *Rerum Novarum* award on March 14 at the annual dinner of the school of business administration.



### *Motion Picture Theatres*

ACCORDING TO THE United Nations Educational, Scientific and Cultural Organization (UNESCO), there are 10,000 movie houses in all parts of the world. About ten billion persons last year attended performances at these places. The world's film industry derived an income of four billion dollars from its showings. Not surprisingly, the United States is the largest film producer. This country released 344 long films for commercial exhibition in 1953. Japan occupied second place with a total of 302 in that year, followed by India with 259.

Italy is Europe's chief long-film producer, having an output of 163 for commercial distribution. Italy also produced 579 documentaries and short films and led the world in this type of film making. The United States, with 415, was the second largest producer in this category.

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### *Socialism vs. Communism (?)*

A THREE-DAY CONFERENCE of the Council of the Socialist International, which met in Zurich, Switzerland, early in March, declined an invitation for political cooperation with Communists. The invitation was made officially by Soviet leaders in February at the twentieth Communist Party Congress in Moscow. The Socialist reply was made in a release titled "Draft Statement on Relations Between the Socialist International and Other Political Forces." It stated:

"The changes of Communist tactics which emerged at the recent party congress of the Communist party of the Soviet Union are not adequate proof of a genuine change in the principles and policies of Communist dictatorship and therefore provide no grounds for departing from the position taken up by Democratic Socialism, which firmly rejects any united front or any other form of political cooperation with the parties of dictatorship.

"The council of the Socialist International considers the minimum precondition, even for the possibility of talks on an international basis, to be the re-establishment of genuinely free democratic labor movements in all those countries where they existed before and have been suppressed or eliminated by the Communist dictatorship."

The forty-six delegates from seventeen European countries, plus Israel and Canada, also voted whole-hearted support of Israel in her conflict with the Arabs. The council called on Socialist parties "to urge insistently that Israel be provided with the necessary arms for self defense," and it castigated the West for "attempting to appease the Arabs."

### *Philanthropy*

FROM THE NEW YORK Times of February 6: Gifts and bequests for philanthropy in the United States reached a new high in 1955, according to a study of publicly announced donations in ten large cities. The John Price Jones Company, Inc., New York fund-raising and public relations consultant, reported that the combined total of gifts and bequests last year was \$622,447,338, an increase of 3.2 per cent over the \$603,047,382 in 1954.

Gifts increased 11.9 per cent in 1955 to \$529,448,247, against \$473,045,413 in 1954. That contrasted to a 28.4 per cent decrease in publicly announced bequests. They totaled \$93,029,091 last year against \$130,001,969 in 1954.

The largest proportion of gifts and bequests went to higher education. It received \$204,203,619 in 1955, an increase of 48.5 per cent compared with \$137,477,179 in the preceding year.

Gains were noted also for the fine arts, health, overseas projects and religion. Sharp declines were found in contributions to civic causes, social welfare and general educational purposes.

The cities covered in the study were New York, Baltimore, Boston, Chicago, Houston, Los Angeles, Philadelphia, Pittsburgh, St. Louis and Washington.

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### *Freemasonry in Germany*

THE MARCH 1 issue of a weekly bulletin, published by the Government of the German Federal Republic at Bonn, gives the following information on Freemasonry in Germany today:

"Since American Masonic Lodges in West Germany have become affiliated with the United Grand Lodge of Germany, three further American Lodges have been established, composed of members of the U. S. Armed Forces in the Federal Republic. One is in Fürth near Nuremberg, another in Bremerhaven, and the third in Karlsruhe. The three Lodges have been granted the right to take in members seeking the American freemasonry ritual. They are sponsored by the German Lodges of Fürth, Bremerhaven and Karlsruhe respectively.

"German Freemasonry, which started in 1737 in Hamburg under British influence, 'has had its most fruitful period since the collapse of 1945, because in the postwar chaos Freemasonry had the task of championing human dignity.'

"These words were spoken by Dr. Theodor Vogel, Grand Master of German Freemasons, at a recent meeting in Hamburg, where he described



the revival of German Freemasonry after the Nazi era. He said that there is also a revival of interest in masonic thinking among the younger generation in all walks of life.

"In a festive ceremony in St. Paul's Church in Frankfurt the eleven Grand Lodges of Germany were united in 1949 to form what is now called the United Grand Lodge of Germany. There are about 250 masonic lodges in the Federal Republic with a total of 12,000 members. They, as all freemasons, are in close connection with the world brotherhood of Freemasonry.

"As of the beginning of this year, the United Grand Lodge of Germany was recognized by 118 other Masonic Lodges throughout the world: twelve in Europe, forty-eight in North America, twenty-eight in Central America, twenty-three in South America, seven in Asia, Africa and Australia."

### *Refugee Resettlement Program*

THE REFUGEE RELIEF ACT of 1953, providing for the resettlement of 209,000 non-quota war victims in the United States, will expire on December 31 of this year. As the second year of the three-year program ended on December 31, 1955, 73,331 visas had been issued and 77,193 applications were still under consideration. Since then, an additional 13,000 visas have been issued. Approximately 68,000 refugees had been actually admitted as of February 1.

The status of the resettlement program was reviewed by Pierce J. Gerety, Deputy Administrator, in his semi-annual report to Congress.—Mr. Gerety disclosed that forty-nine per cent of the entire two-year total of 73,331 visas was issued in the last six months of 1955. By way of assessing the future, he stated: "It is evident that under existing circumstances and barring unforeseen changes, considerably less than the authorized 209,000 non-quota immigrant visas will be issued by the termination of the refugee relief program on December 31, 1956."

Mr. Gerety listed a shortage of U. S. sponsors as one of the greatest obstacles to the success of the undertaking. He estimated that sponsors for 55,000 applicants would have to be obtained by July or August if the 209,000 authorization was to be filled.

### *Papal Teachings*

A NEW POLITICAL PARTY with a program based on Papal teachings is being founded in Bombay by a noted educator and one of India's outstanding Catholic lay leaders, M. Ratnaswami.

Mr. Ratnaswami, a Papal Knight and former

vice-chancellor of Annamale University, has announced that he wants his new party to stand midway between the Congress Party of Prime Minister Nehru and the Communists. He said that the Congress Party is handicapped by what he called "reactionary politics." The Communists, he added, threaten disaster to individual freedom and the nation's progress. He said that he did not believe the Socialist Party provides an adequate alternative to either of the two parties. Mr. Ratnaswami's new party, he announced, will give free scope to private enterprise and not attempt to monopolize industry.

The 70-year-old leader, who is president of the Catholic Union of India, said he would not lead the party himself. All he wants, he said, "is to give it form and life and leave it to others to carry out its program."

Mr. Ratnaswami is the author of several books, including *The Making of the State* and *The Political Philosophy of Ghandi*. He is at present touring India to rally support for his new party.

### *College Enrollment*

AMERICAN COLLEGES and universities have a record enrollment of three million. This figure is more than double that of fifteen years ago, and represents a growth of 250,000 since last spring. An upward trend for another decade is expected. Educators predict that, by 1970, the 1,858 institutions of higher learning in the United States will have an enrollment of six million students.

Colleges are not prepared to cope with this impending wave of students. Only six states—New York, New Mexico, California, Florida, Iowa and Louisiana—have taken steps to handle the expected expansion in student bodies. Thirteen states have done nothing at all. The majority of the states are simply "sitting it out," hoping the problem will solve itself.

But that the situation will not clear up of itself is the warning given at the eleventh National Conference on Higher Education, held early in March in Chicago. One report urged that higher education receive the same type of planning that the elementary and high schools are now getting. The kind of planning recommended laid emphasis on physical facilities and on methods whereby these might most economically be provided. Mention was made of a rivalry between public and private institutions, making it difficult to create coordinated plans for future growth.



# HISTORICAL STUDIES AND NOTES

## GERMAN PIONEERS OF THE FAITH

*Rev. Ambrose Oschwald*

DURING THE FIRST HALF of the nineteenth century, religious conditions in many parts of Germany were far from satisfactory. In Baden, for example, the education of the clergy, church property and the right to make parish appointments were reserved to the government. When Schreiber, professor of Moral Theology at Freiburg, attacked Mary's virginity, and challenged the practice of celibacy, Archbishop Bernard Boll was helpless to intervene. Reiklin-Waldegg discussed history from a standpoint inimical to the Church, while denying the divinity of Christ, and there was no way to silence him. The government refused to dismiss the two men at Archbishop Boll's request. His successor, Ignatius Demeter of Constance, could not have Father Kuenzer removed, whom the government supported in forming a society of anti-celibates. Kuenzer, in fact, even threatened his superior with juridical proceedings.

Petitions were sent to the Grand-duke to have celibacy abolished; profane Church music was sung in the churches; Mass was sung in German; the sacraments were dispensed in an unworthy manner by many priests. Many of the faithful, confused by the disagreements, rapidly became indifferent. This was especially the case in the diocese of Constance where, at the beginning of the century, Bishop Dalberg and his Vicar-general Wessenberg had worked to form a national church.

Some of the faithful, in places like Hauenstein, openly opposed the secularization. When, in 1831, the beloved Canisius's catechism was replaced by one from the Protestant minister Wilmsen, the parents kept their children away from school. On Sundays they held services in their homes or in the little wayside chapels; others went into nearby Switzerland, for these people had great confidence in the Benedictine monks of Maria Stein and Einsiedeln. Archbishop Boll's letter of resignation to Pope Gregory XVI (Sept. 29, 1835) suggests how disheartening were the conditions. "Do not take it amiss, Holy Father, when I exclaim with the Apostle Paul, 'Unhappy man that I am, who will free me from the agony of my death?'; and when I, an old man, surrounded by misery on all sides, troubled in conscience by the weight of my responsibility, add the peti-

tion to be permitted to surrender my bishopric into your hands, so that a better and more capable shepherd may be appointed to the diocese."

Amid conditions like these, unhealthy, pietistic growths are liable to flourish in reaction. This is the background of the strange evolution followed in the life of Ambrose Oschwald, the founder of St. Nazianz, Wisconsin.

Oschwald was born on March 14, 1801, at Mundelfingen, Baden, the child of simple farm folk. He was twenty-one when he started his studies for the priesthood at Donaueschingen. After completing his course at Freiburg, he was ordained priest in 1833; among his classmates were the famous writer, Alban Stolz, Wuermle, who later followed Ronge, Hoerth and others.

Following ordination, Oschwald planned on going to Rome to prepare for the foreign missions. But it was impossible to carry out the plan, and he accepted a position as chaplain at Herrenwies. His love for pietist lore showed itself early. We have a manuscript belonging to him, a copy of a book written in the year 1824, entitled *Religious Conditions as Seen by Clairvoyants*. This book contained the visions of some unknown dreamer in regard to future religious conditions in the land. That Oschwald took the trouble to write out in long-hand the two-hundred-forty pages of this worthless book, clearly indicates how absorbed he was in questionable religious expressions. No doubt, it has been speculated, the dark forests of Herrenwies, the quiet peacefulness of the neighboring hills and valleys, were conducive to such moods. Still, in nearby Neusatz the saintly and sane Pastor Baeder was accomplishing great good, and not far off, at Buehl, was the birthplace of Alban Stolz. The countryside is insufficient to explain the eccentricities of Ambrose Oschwald.

It was at Herrenwies that Oschwald began to publicize his theories. He wrote in his *Religious Tracts, Augsburg, 1853*: "I saw St. Michael in the year 1847, surrounded by the light of the rising sun. He was clad in white garments, and sat like a judge upon a beautiful throne, holding in his hands the scales of justice. And having seen this I had to make this known to my fellowmen."

In 1848 he published the first of his prophetic writings in Baden-Baden. This book treats of the trials taking place in a soul that is fighting against the world and the devil. It also contains visions



regarding future happenings, about the life of the soul here and in the world to come, and describes the second Coming of Christ.

Unfortunately, Oswald's theological training had been neither extensive nor deep, and his book contained not only useless fantasies but also positive errors. With deplorable enthusiasm the people, always intrigued by revelations and wonders, welcomed the book. Not so the Archbishop who took steps against it. In a letter written May 9, 1849, he warned all the deans to contact the individual pastors and so help suppress the work. Oswald, too, was called to order and removed from his parish. Apparently he submitted, for, in a letter from the Archbishop, it is mentioned that he had retracted his errors, promising never again to spread these dangerous ideas among the faithful.

Alas, apocalyptic spirits are hard to chain. The following year Oswald published a second book: *The End of the Song and the Beginning of a Better Era*. This book contains a description of the new Jerusalem which, according to Oswald, would be built by 1900, and an account of the Russian general who would destroy the Turkish forces at Cologne and at Augsburg, after they had ravaged most of Europe. The book also contains a vivid story of the last war to be fought around the new Jerusalem.

Since he had promised to be always loyal to the Church, he dedicated the strange, cryptic work to the Holy Father. In this dedication he says, among other things: "I take refuge at thy throne because God has expressly promised to save you through the person of the Bishop of Philadelphia, as stated in *Apoc.* 3, 7-10." It is not reported what response the Holy Father made to this unusual honor.

In 1850 Oswald published another small book which he called *Revelation of St. Methodius*. Oswald's St. Methodius was supposed to have been a bishop on the island of Eubaea; but no such person existed. The book turns out to be nothing but an apocryphal work of the fifteenth century. In the preface to *Revelation of St. Methodius* Oswald defends himself against the charge of Chiliasm (a general name for theories which interpret too literally the statements in the *Apocalypse* referring to the return of Christ in triumph before the end of the world and the establishment of a period of perfect peace and prosperity) which the diocesan authorities had raised against him.

About this time Oswald formed a "spiritual magnetic association" with his followers, naming it in honor of St. Gregory Nazianz. The society's members were to flee the world as St. Gregory had, and keep the evangelical counsels. His aim was to form a contemplative association and, convinced that he had received a direct mission from Almighty God, he regarded all episcopal opposition as an outgrowth of the rationalism of the day. He continued to spread his ideas, gaining followers for the cause, until Archbishop Vicari, on August 4, 1851, was forced to write a pastoral in which he condemned Oswald's group because of the many errors and fantastic objectives it pursued.

Oswald, however, was indefatigable. Long before this he had been persuaded that conditions in Baden were not favorable to his plan. He decided upon a move that was not a sudden inspiration with him. He told his followers the time had come to tear themselves out of this land that was poisoned with rationalism. There was sanctuary for all in the wilds of the new land of promise, America. Many others had come to this new country to found their Utopias. Why could they not do likewise? Moreover, he was convinced that the words in *Apoc.* 12, 14 applied to his project: "And there were given to the woman two wings of a great eagle, that she might fly into the desert unto her place where she is nourished for a time." The thing came to him like a message from Heaven: he must save his followers from the impending chaos that would overcome Europe.

Since Archbishop Vicari would not give him another pastorate, Oswald went to Munich in 1851, where he studied medicine with the view of preparing to be of greater assistance to his people. While he was in Munich, his friend, Lauterer, published a number of Oswald's subsequent works. One of these bore the startling title: *Eyesalve, or Characteristics for the Seventh Great Period of Time*. In spite of the Archbishop's disapproval, the people treasured these books as one would relics of a saint; and this in spite of the way European events developed after 1850, quite other than Oswald claimed to have foreseen, for he had feared a great war with the Turks and looked for salvation from the Russians. These books of Oswald resemble nothing so much as the discredited pseudo-mystical writings of several centuries earlier.

(To be concluded)

REV. FRANCIS SCHEPER



## Book Reviews

### Received for Review

- Barbu, Zevedei, *Democracy and Dictatorship, Their Psychology and Patterns of Life*. Grove Press, New York. Evergreen Edition \$1.45; Hardbound Edition \$3.50.
- Berger-Hamerschlag, Margareta, *Journey Into a Fog*. Sheed and Ward, New York. \$3.50.
- Dieckmann, Rev. Godfrey, O.S.B., *The Masses of Holy Week*. Liturgical Press, Collegeville, Minn. 35c.
- Drummond, William F., S.J., *Social Justice*. Bruce Publishing Co., Milwaukee. \$2.00.
- Dunn, Joan, *Retreat from Learning, Why Teachers Can't Teach—A Case History*. David McKay Company, Inc., New York. \$3.50.
- Farrow, John, *Pageant of the Popes, A Frank History of the Papacy*. Catechetical Guild Educational Society, St. Paul 2, Minn. \$50.
- Guittou, Georges, S.J., *Perfect Friend, The Life of Blessed Claude La Colombière, S.J., 1641-1682*. Translated by Wm. F. Young, S.J. B. Herder Book Co., St. Louis. \$6.00.
- Hallett, Paul H., *What is Catholicity?* World Publishing Co., Cleveland. \$3.50.
- Kilzer, E., Ph.D., and E. J. Ross, Ph.D., *Western Social Thought*. Bruce Publishing Co., Milwaukee. \$6.50.
- Maritain, Jacques, *Christian Philosophy*. Translated by Edw. H. Flannery. Philosophical Library, N. Y. \$2.75.
- Maritain, Jacques and Raissa, *The Situation of Poetry*. Philosophical Library, N. Y. \$2.75.
- Mauriac, Francois, *Words of Faith*. Philosophical Library, N. Y. \$2.75.
- O'Connor, Edwin, *The Last Hurrah*. Little-Brown & Co., Boston. \$4.00.

### Reviews

- Louis of Leon, O.S.A., *The Names of Christ*. Translated by Edw. J. Schuster, Ph.D. B. Herder Book Co., St. Louis. 315 pages. \$4.75.

AS CERTAIN AS IT IS TRUE that man's purpose in life is to know, love and serve God in this life that he might be happy with Him in the next, so is it indisputable and basic Catholic teaching that the best way to know, love and serve God is as He has manifested Himself in His Divine Son, Jesus Christ. "I am the Way, the Truth, and the Life. No one comes to the Father but through Me. If you had known Me, you also would have known My Father. . . . Phillip, He who sees Me, sees also the Father." (*John* 14:6-9)

Christo-centric—that is the key word! Our lives must be centered in Christ. Yet today Christians generally and perhaps Catholics, more than we realize, are tempted and succumb to the tendency to concentrate on various minor and peripheral accidentals of religion—sensational devotions and practices. Even religious and priests might fall into the snare of being taken in, so to speak, by shortcuts and gimmicks of sanctity.

Religion, piety, sanctity—these are meaningless, indeed impossible, unless they are not only built on Christ but are centered about Him. Christ must be woven, woof and warp, into the very fabric of our lives' every action and moment.

It is easy to lose sight of what is so fundamental. It is good to be reminded of this fact. Some 370 years ago, Fray Louis of Leon did just that in a book called *The Names of Christ*, recently translated by Dr. Edward J. Schuster and published by Herder. The author concisely states the theme of his book in the prologue: To know Christ "is basic to all other discussions and studies, for it is the foundation of all other knowledge and the target toward which the Christian should direct all his thoughts and deeds." To know Christ, he continues, "is to understand the infinite love which God has for men, the majesty of His greatness, the fathomless abyss of His Wisdom, the immense power of His invincible strength and all the other perfections which reside in God and shine forth in the life and deeds of Christ. These perfections, or a great part of them, we shall understand if we appreciate the meaning of the names which the Holy Ghost gives to Him in Sacred Scripture, for these names are symbols beneath which God has hidden all that the human mind can and should understand concerning Him."

Fray Louis, with his tremendous knowledge and deep appreciation of the Scriptures, his mastery of theology, his asceticism, and his simple flowing style, writes of the names of Christ in the most practical and therefore eminent way. The book is a veritable *Summa* of theology; yet, it is far from didactic. In fact, it is written somewhat in the form of a narrative, a conversation between three monks on a quiet hill of the Spanish countryside. From Scripture, Fray Louis chooses the names of Christ: The Way, the Good Shepherd, Christ the King, Prince of Peace, Lamb of God, Jesus and others; and Scripture is his guiding light throughout. Often and well does Fray Louis use the Inspired Word; he does not merely quote but expands and explains and reads deeply into the meaning. One is aware that here is not simply a great Scripture scholar but one who sees into and understands the Sacred Books from personal meditation and the experience of loving obedience to them. He seems to invite us: "Taste and see that the Lord is sweet."

Naturally, some parts of the book are more appealing than others. As an example of Fray Louis' treatment, consider Chapter 12 on the name, "Son of God." The author quotes the passages of Scripture proving that this is indeed a true name of Christ. He expounds on the derivation and meaning of the words and shows that Christ truly deserves to be called a son in view of a five-fold birth or generation. First, there is His generation from all eternity from the Father; and how clearly and simply does Fray Louis speak of the Trin-



ity! Second is His birth of Mary, which prompts a marvelous summation of the mystery and meaning of the Incarnation. Christ's resurrection from the tomb is His third birth to a new life, that of a glorified and victorious body. Christ's fourth type of birth is the consecration of the Mass, wherein begins His sacramental life; very briefly, but oh, so eloquently Fray Louis speaks of the power and dignity of the priesthood. Fifth, in fine, is the birth of Christ into the hearts of men when they receive Him by grace as a personal guest; here the Divine Indwelling of the Trinity and the meaning of the Mystical Body find their cause and explanation.

Such is this wonderful book from cover to cover. Especially well treated are such incidental subjects as: original sin and its effect on mankind and on our individual day-to-day reaction to temptation; the purpose of mortification; and the work of grace in man's daily life—one topic after another applied to us, all centered in Christ.

The language is simple, the words are not technical; but they convey deep thoughts. It is not a book for babes; it requires thinking and mental digestion. It is poetic without being sentimental or saccharine. Even treating of such easily sentimentalized subjects as Christ, the Bridegroom of the soul, and parts of the Canticle of Canticles as applied to Christ and His Church, the renditions of both author and translator are sensible and solid. One may find the biographical and literary introduction a trifle long, but it definitely is beneficial to one's appreciation of the book. Outstanding is the beautiful prose style; the translator has done a magnificent task in rendering a modern, smooth-flowing edition which incorporates a certain charming Old World flavor.

One added feature that should make the book especially desirable to many readers is its character of being able to be picked up and read starting at any chapter or almost any paragraph; this makes it practical for the busy man in those five-minute periods of leisure; this renders it ideal as a meditation book, capable of being used over and over again.

The appeal of *The Names of Christ* should be, first of all, to Holy Name Society men, to priests, religious and the laity—to all who love Christ and wish to respect His Name, not only in a negative way by refraining from its profane use, but in a positive esteem, love and devotion. Secondly, those desiring an insight into the soul of Catholic teaching, who yearn to know their religion, not just *about* it, will find *The Names of Christ* an ideal guide. Thirdly, those striving for sanctity and perfection will find it surprisingly beneficial to read this book again and again, slowly, meditatively, lovingly.

Congratulations and thanks to Herder's, the Cross and Crown Series and, above all, to Dr. Schuster for making this rare old classic available.

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*Germany, 1945-1954*; with a preface by William S. Boas. Boas International Publishing Co., Cologne (Germany), n.d., 738 pp. \$10.00 (Students' discount 15%)

This is a tome as large and heavy as the contents necessitate. It is a report on the "*Wiederaufbau*" of Germany exactly as it represents itself to the bewildered foreign visitor: not just back on her feet, not back where she was before the war, but in very many instances using her own resources and "go-gettiveness" along with the Marshall Plan aid, as she surged forward actually beyond the goal she could have expected to reach without war and destruction.

This book is a report to the world on the German developments attained between 1945-54. Yet, it is more than that. The uninitiated reader is first introduced to 2,000 years of German (often European) history in twenty-six pages of an intelligent, even ingenious, condensation which constitutes an excellent help for history teachers as well as students, be they of high school or college level. Two points seem to stand out for emphasis: first, that the absurd cliché about the Holy Roman Empire—that it was neither Holy nor Roman nor Empire, as our children are still being misinformed—for once is refuted, as this highly important phase of European history is presented in a way that should clear up any hazy concepts one might harbor from school days. Secondly, the interesting point is made anent the historical origin of modern democracy: it was not the French Revolution but the German Peasant War (1524-25) which for the first time in modern history wrote the cause of the common man on its banners. Even though defeated and forestalled for another 250 years, the cause of the common man and a social order for the commoner was made known to the world; that the "common good (comes) before individual advantage was the order of the day." (p. 20) "Democracy in Europe had lost a decisive battle." Nevertheless, "the first democratic revolution in Europe was the German revolution . . . its deep roots lay in the German tradition of freedom." (21)

The "mass phenomenon (of) Nazism is (seen as) a revolution of a middle class disappearing under the pressure of economic need and loss of security, of youth without prospects," in other words, in the context of World War I and its consequences. "Demonic totalitarianism is too much an event of our days, is not history yet, even though it is passed. . . . Totalitarianism cannot be explained by German history, nor is it a German or Germanic characteristic. No nation can tear a page from its history, however dark it may be. But historians can show that this, the most recent page of German history, was not written in the same hand as the rest. . . ." (37) Enough of this highly interesting and well-written chapter, for which the un-named author should receive due credit.

A chapter on the political development of the Federal Republic and another on cultural life in Germany—appealing even to a reader haphazardly paging through—are followed by an individual introduction of the *Laender* which comprise the Federal Republic, of equal importance to the student of Germany, the traveler, or the business man dealing with German commerce and



industry on an international level. Precise, short reports on economy, trade, finance and industry bare the basic problems of the rehabilitation of the Federal Republic and her new position in the world economy. The 200 pages on German industry give quite an insight into the chief branches of industry and commerce, but more than half of this large book is filled with details on outstanding German enterprises, illustrated with interesting and often striking (though occasionally tiring) photographs of factories and industrial processes, machinery and products.

Data on leading personalities, which, of course, are not intended as reading but as reference matter, are saturated with pictures of these men. As these men "pass in review," one feels relieved and consoled that the oft-heard phrase of the super-annuated leadership in Germany is without foundation: the majority of these men were born around the turn of the century, and those born ten years or more before 1900 are easily matched with as many born ten years or more after. The octogenarians are not as numerous as one is made to believe.

It is impossible to mention all the features of this book. The exhausting listing of spas will be welcomed by those who seek help for special ailments; the chapter on types of schools points out the oft misunderstood and misinterpreted basic difference between the German and American school systems. There is information on co-determination, numerous social data, etc. In short, this is a very helpful book, indispensable for libraries, but of great importance also as a handbook for industrial and commercial institutions, banks, etc., enjoying trade relations with Germany.

Whether different paper would have cut down several pounds in the weight of the unwieldy tome, or whether a wizard in lay-out of the latest vintage would have been able to improve the job—these are questions for the experts and certainly are of minor importance.

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St. Paul, Minn.

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Correia-Afonso, John, S.J., *Jesuit Letters and Indian History*. Indian Historical Research Institute, Bombay, India, 1955. P. xxv+193. Rs. 7-8-0 (\$2.00).

The term "Jesuit Letters" describes the regular correspondence Jesuit missionaries were obliged to maintain with their superiors, and their superiors with the Superior General. Right from the start, they formed an integral part of the Society's administrative organization. By means of them, both central headquarters and members around the world were kept informed; unity was secured; the programs of the different Provinces could be intelligently directed from Rome. There were four general types: to superiors in the Society, to members, to the public at large and to personal friends. Realizing the exacting standards set by Rome for the Letters, in observation, accuracy and clarity, in the assiduous attention they always claimed from missionaries, we may wonder if this long tradition does not help explain the considerable competence found in Jesuit writings.

In his perfectly fascinating monograph, *Jesuit Letters and Indian History*, Father Correia-Afonso calls attention to three chief tendencies in modern historical writing: insistence on original documentation, the incorporation of social history into historiography, the use of extensive details to enliven historical narrative. It is for their contribution to these three tendencies that he recommends the Jesuit Letters, undertaking to give of them a general evaluation.

Well within Ignatius' life-time the Letters had taken their characteristic form. By request of superiors, the correspondents were to include in their epistles natural history data, information on religion, local customs, political events, climate, geography, traditions, etc. Although obviously not written with a view towards future historians, as the author willingly admits, the Letters have, because of the contemporary context they so liberally describe, much to offer historians.

They are marked by "sincerity, piety, culture," and it may be well to indicate that their appeal extends to more than historians. In his outstanding biography of Francis Xavier, Father James Brodrick calls the Saint's precious letters "that legacy of his heart." At the period of their writing they, and the letters of subsequent missionaries, were circulated all over Europe, passed from one Jesuit House to another as the photographs of a new child travel throughout a family. Here was the Church in action. But we can only see the Church through the persons who are the Church; and a letter, no matter how official, contains much of its author; it reveals the man. For us, whose interest is to intensify our vision of the Mystical Body, *Jesuit Letters and Indian History* is an invitation to unsuspected rewards.

The territorial range of the Indian correspondence is immense. The Letters' points of origin read like a romantic's dream of "mysterious India": Mylapore, Goa, Cochin, Delhi, Lahore, Bengal; the wars and intrigues and insurrections, the gaudy courts and scorching coastlines—all are here. And here, too, are a few of the best writers: Frois, for example, who was accurate, dramatic, factual, and wrote without oratory or padding; or Pimenta, blunt, methodical, precise, a valuable link to original sources because he often reproduced extracts from them; or the truly remarkable Beschi, an Italian, who came to be recognized as one of the great masters of the Tamil language, a pioneer in lexicography and grammar, writing Tamil prose and poetry still acknowledged as occupying the first rank.

The non-expert cannot help but be attracted by Father Correia-Afonso's discussion of the Letter's general value. There can be no appraisal *en bloc* of documents, he says, and proceeds to examine the Letters according to the four standards for testing the reliability of historical documents: the nature of the documents and their authenticity, the authority of their authors and their veracity.

The Jesuit Letters are known as "formal sources," that is, their authors intended to convey information of a historical nature, though not with historians in mind; they are contemporary and primary sources. Through the vast labors of the Jesuit Institute of History which is producing a definitive edition, the authenticity of the



Letters will soon be made incontestable. The training, culture, sense of responsibility, location and linguistic proficiency, confirm the authority of Jesuit missionaries to write and to have their testimony respected; and their veracity has held up against the closest inspection.

It should not be imagined that *Jesuit Letters and Indian History* is one long eulogy. No one is more willing to expose the Letters deficiencies and limitations than Father Correia-Afonso; he wants to establish their scientific usefulness, and this cannot be done without strictly defining their trustworthiness. He takes a complete chapter to answer specific criticisms based mostly on misinterpretation or readings of the Letters through secondary and inaccurate sources. Valignano, the Jesuit Visitor of the Indian missions, he continues, was perhaps the best, and certainly the earliest valid critic of the Letters, and the defects he reported are the very ones Father Correia-Afonso discusses, with the motive of making possible an intelligent use of the Letters. When all deficiencies have been taken into account, he says, the Letters stand very high as reliable, first-hand historical documents. A comprehensive Indian history would be impossible if their contribution, small but not negligible, is overlooked.

I make but one small complaint against Father Correia-Afonso's book: it was originally written as a doctoral thesis, and it still retains, in its new, published form, all the faults of disjunction, repetition and interpolation of summaries linking the chapters common to academic theses. Aside from this, *Jesuit Letters and Indian History* has everything in its favor; it opens some historical by-paths that could become a consuming passion for readers with lively, curious minds.

ROBERT OSTERMANN  
Central Bureau

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Thurston, Herbert, S.J., *Surprising Mystics*. Edited by J. H. Crehan, S.J. Henry Regnery Co., Chicago, 1955. 288 pages. \$3.95.

Does modern psychological research throw light on the mystical states of the soul? Why does the Church in modern times investigate so thoroughly any alleged supernatural occurrences in the lives of reputedly holy persons? More especially, *how* does the Church make these investigations?

*Surprising Mystics* answers these and other related questions in a popular, yet quite thorough and altogether readable way. This book is timely because today's notable resurgence of interest in religion brings along with it a flood of reports concerning strange and perhaps supernatural manifestations. The daily papers, radio and TV, and even the slick magazines devote much space to articles and accounts of such things.

How to separate the wheat from the chaff? In this or that instance has the angel of light been really the disguised angel of darkness? Is there a sort of Geiger counter to detect supernatural uranium?

Psychology and psychiatry present much valuable information about extraordinary abilities and vagaries of the human soul. Psychic research has brought out and continues to show what astonishing things are possible

through hypnosis, drugs and special training. Does this new knowledge help in studying cases in which strange happenings seem to accompany certain forms of spirituality? It is difficult to find well-balanced studies that deal with these questions.

Few men have had the wide experience, or the familiarity, with this field that Father Herbert Thurston possessed. His book gives the valuable results of careful studies made of "surprising mystics." He takes some fourteen examples in as many chapters and examines the strange physical and psychical phenomena witnessed and reported in their lives. He compares these with the explicit teaching of the Church and with known facts of science. In some instances (as on pages 61 and 99) he uses comparisons with the visions of St. Margaret Mary and others which have been "guaranteed by the Church." Valuable additions to the text have been made by Father Crehan throughout.

The Church cautions us not to mistake piety and devotion for credulousness; she always warns against uncritical acceptance of strange occurrences purporting to be pious. While firm faith is the foundation of a devout life, gullibility was never the measure of godliness, nor has the Church ever canonized credulity.

In my opinion Father Thurston has written an unusually good study which will be valuable to every intelligent person whose interest in the lives of the saints goes beyond the mere entertainment level. Without ignoring the materials traditional to the subject, Father Thurston has much that is fresh and original, and has succeeded in making clear, in a lively, pleasant style, the reasons why there are so many variations and contradictions in reports of what are claimed to be visions of scenes in Christ's life and all related fields.

A very adequate index, along with Father Crehan's fine preface and carefully thought-out and helpful notes, makes this book one of those which can be easily understood, studied and relished. Henry Regnery Company is to be congratulated on making available this excellent contribution to permanently valuable studies of the human spirit.

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Regis College, Denver

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## Book Note

Catholic trade book production in 1955 surpassed the figures of 1954 by twenty per cent, increasing from a total of 453 titles to 543, according to figures released by Eugene P. Willging, director of libraries at the Catholic University of America.

Of 137 different firms issuing books in 1955, the Newman Press of Westminster, Md., held first position with 55 titles, followed by both Bruce Publishing Company of Milwaukee and Sheed & Ward of New York, with 40 each. In fourth position was Henry Regnery Company of Chicago with 26 titles, and in fifth position, P. J. Kenedy of New York with 25. Fourteen leading publishers issued a total of 298 titles in 1955, the balance of 245 titles were issued by 123 firms. Only 12 firms issued 10 or more titles, including paperbacks.



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Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 95 Carleton, Hamden 14, Conn.

All correspondence intended for either *Social Justice Review* or the Central Bureau, all missions gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

Central Bureau of the Central Verein  
3835 Westminster Place, St. Louis 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

## JOSEPH MATT—MORE THAN A VETERAN

ON MARCH 28, it was sixty years since Joseph Matt, esteemed editor of *The Wanderer* of St. Paul, became actively associated with the Catholic press of our country. His service to Mother Church in this important apostolate has been uninterrupted. When, ten years ago, Mr. Matt observed his golden jubilee as a member of the Catholic press, his life-long friend and intimate associate in the Central Verein, Dr. F. P. Kenkel, wrote a tribute in *Social Justice Review*. For various reasons we deem it in order to reproduce this tribute in its entirety. Certainly, no one was able to appreciate Mr. Matt as Dr. Kenkel was, since both were not only close friends, but fellow members of the Catholic press. Also, both were aflame with the same high idealism and both possessed a depth of culture quite uncommon in our day.

In his tribute, Dr. Kenkel called Mr. Matt "A Veteran Journalist," and captioned his article accordingly. In the ten years which have elapsed since Dr. Kenkel wrote on his friend, Mr. Matt has added to his own stature. He is now, we believe, the dean of all Catholic journalists in our country. But his distinction derives from more than his long period of uninterrupted service. His scholarly pen continues to furnish reliable guidance to Catholics on all problems. *The Wanderer* has not only maintained its enviable position of preeminence among Catholic weeklies; it has gained in prestige under Mr. Matt's guidance with the passing years. In many ways, therefore, we feel that our distinguished friend,

at the enviable sixty-year mark in the Catholic press, is "more than a veteran" journalist.

Dr. Kenkel's tribute to Mr. Matt, reprinted from the June, 1946, issue of *SJR*, reads as follows:

"It was fifty years at the end of March since Mr. Joseph Matt, K.S.G., Chairman, Committee on Social Action of the Central Verein, entered the field of journalism in Buffalo. It was on the *Volksfreund*, one of a number of Catholic dailies formerly published in German in our country, he began his career. From Buffalo he soon went to Pittsburgh, where he worked on the *Beobachter*.

"During all this time an experienced editor, Hugo Klapproth, a convert, was evidently observing what the new comer to the field of the German Catholic press was writing. He soon concluded that Mr. Matt was the man he wished for an assistant and successor on *The Wanderer*. So, in 1897, Mr. Joseph Matt went to St. Paul to establish for himself an enviable reputation as a forward-looking, sincere and courageous writer who has never in all these years succumbed to the temptation to flatter the champions of current opinions and to swim with the stream. So, of course, he has had to contend with many an enemy in the Catholic camp even, opportunists willing to compromise with and to perform their obligations at the shrine of whatever deity happened to be most popular at the moment. But he has also had friends of sterling worth, bishops and priests in addition to numerous laymen. Mr. Matt has, for instance,



been held in particular esteem by many Catholic editors, men such as the late Arthur Preuss, of the *Fortnightly Review*, and others too numerous to mention.

"What he has meant to the CV is of common knowledge. Mr. Matt was one of the outstanding promoters of the program which took the organization into the field of Catholic Action. Backed by the CV of Minnesota and *The Wanderer*, he was able to exert an influence that carried great weight with the leaders of the CV in the days of reconstruction, in the first decade of the present century. Since the English edition of *The Wanderer* began to talk to people in the language of the country, Mr. Matt has gained recognition and standing in circles other than those reached by him in his younger days."

\* \* \* \*

Dr. Theodor Heuss, President of the German Federal Republic, has recently awarded the Officer's Cross of the German Order of Merit (*Verdienstkreuz 1. Klasse*) to Mr. Matt "in recognition of his great contributions to the German-language press in the United States and the promotion of American-German friendship."

The award will be formally made in a private ceremony in the Matt home in St. Paul on Sunday, April 8. In the evening of April 8 there will be a testimonial dinner to honor Mr. Matt, sponsored by St. Paul Catholics, the Catholic Press Association and the Central Verein. It is expected that Archbishop Murray of St. Paul and Bishop Gorman of Dallas, Texas, will be among the notables present on this occasion.

### *Kansas Branch Interparochial Meeting*

AT THE MARCH interparochial meeting of the Catholic Union of Kansas held at Sacred Heart Hall, Father Robert Watson, diocesan youth director, stated that the two most important considerations for parents in dealing with youth are winning children's confidence and developing solid piety. Essential to gaining confidence is understanding the other person's point of view. If parents show they have time for the trifling matters, Father Watson said, youngsters will feel familiar coming to their parents in important matters.

Taking the importance of piety for successful living, the speaker introduced the responsibility parents have in the religious training of their children. He cautioned parents to make their religious instruction positive, chiefly by means of setting good example in which it is easier to be influential by positive, Christian living than by merely illustrating what must *not* be done. Father Watson also urged parents to encourage their children's participation in parish life, thus giving them a sense of belonging. A discussion followed the address.

During the business portion of the meeting plans were discussed for hosting the national convention of the CV to be held in Wichita, Kansas, July 29 to August 1.

### *Convention Calendar*

ONE-HUNDRED-FIRST CONVENTION of the Catholic Central Verein and Fortieth Convention of the National Catholic Women's Union: Wichita, Kansas, July 28 to August 1. Convention headquarters: Broadview Hotel.

Catholic State League of Texas and the Texas Branch of the NCWU: Nada, July 9-12.

Catholic Union of Pennsylvania and Pennsylvania Branch of NCWU: Easton, August 18, 19 and 20.

Catholic Union of Missouri and Missouri Branch of the NCWU: St. Clair, September 15, 16 and 17.

### *Connecticut Branch Spring Quarterly Meeting*

THE REGULAR SPRING quarterly meeting was held in St. Joseph's Hall, March 11, in Bridgeport. After the reading of the minutes of the Fall quarterly meeting and the Youth Committee meeting, a letter from Mr. Albert Dobie, General Secretary of the CV, was read, announcing an increase in the *per capita* tax and making an appeal for Catholic Action. Mr. Thomas J. Mann, Branch president, was notified he had been appointed Connecticut member of the CV Legislative Committee, in a letter from the chairman, the late Mr. Moltz of Baltimore.

Mr. Mann gave a report on the Youth Committee meeting with Father Butcher in Meriden. The committee had discussed reorganizing the Youth Section in Connecticut, which Mr. Mann thought was quite successful.

Mr. Frank J. Sprafke of Meriden was elected second vice-president. Mr. Sprafke set June 23 and 24 as the dates for the 69th annual convention in Meriden.

It was moved by Mr. Charles Wollschlager that ten dollars be given to the Catholic Action appeal, and the Penny Collection, taken up by Mr. Robert Cuny, was directed to the Central Bureau for the use of German missions.

Rev. Mother Mary Ignatius of St. Anne's Convent, Phirangipuram, India, wrote the Central Bureau some time ago:

"I shall be much obliged if any of your readers could send me some rosaries, medals, crucifixes and prayer books, no matter how old they are, for the use of our poor children who for the greater part come from villages where they are surrounded by pagan atmosphere. The non-Christians around them have their own emblems, prominently displayed on their person, prompted in this effort by superstitious belief either to ward off some evil spirit, or to invite the favor of a deity.

"It goes without saying that under such circumstances the need of religious medals, etc., is all the greater for our Catholic children."

We need not assure our readers that the Central Bureau will be happy to send such articles to the petitioner on behalf of any donors.



## Death of Joseph T. Molz

THE MARYLAND BRANCH of the CV suffered a severe blow in the death of its president, Mr. Joseph T. Molz of Baltimore, on March 2. Mr. Molz died of cancer. He had not been ill very long. In fact, he missed only the February monthly meeting of the Maryland Branch, and that with an expression of great regret disclosed to his sister a few days before his death.

The Central Verein shares in the loss of our Maryland Branch because Mr. Molz was chairman of the national Legislative Committee, a post to which he was assigned only a few months ago by President Frank C. Gittinger.

Mr. Molz's active interest in the Central Verein dates from the time in recent years when Rev. Joseph J. Schagemann, C.Ss. R., was assigned as spiritual director of the Maryland Branch. Father Schagemann, himself an ardent promoter of the Verein for over sixty years, has been extending himself to the utmost in an effort to rebuild our Maryland Branch. His mainstay in this difficult task was Joseph T. Molz, a middle-aged attorney and a very devout Catholic, who was very liberal with his time and his talents. He gave many instructive lectures on current questions to the members of the Maryland Branch. It was anticipated by Father Schagemann and others that Mr. Molz would some day be a guiding light in the national body of the Central Verein.

To Mr. Molz's surviving relatives and to the members of the Maryland Branch, especially to Father Schagemann, we tender our heartfelt sympathy. We ask our Verein members to be generous in remembering the soul of Joseph T. Molz. (R.I.P.)

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Since the death of Mr. Joseph G. Metzger was announced, messages began to pour into the Central Bureau from members of the CV throughout the nation. Typical of the expressions was that received from Mr. Richard Hemmerlein of Rochester, New York:

"The loss of Mr. Metzger must be a grievous one for you at the Central Bureau. It is impossible to estimate the tremendous contributions he made to our program during his thirty-two years of sacrifice. One can hardly imagine the Bureau without him. His spirit has permeated the life of the Bureau, in some respects, like Mr. Kenkel, with whom we may hope he is now happily reunited."

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On March 5, the members of the Central Bureau staff and the Sisters and lay members of the St. Elizabeth Settlement staff assisted at a Month's Mind Mass of Requiem for Joseph G. Metzger in the Settlement chapel. Mrs. Metzger and several of her daughters were also in attendance.

## F. P. Kenkel—Peerless Leader of the Central Verein

(Concluded)

THE GERMAN POET SCHILLER says in his *Wallenstein*: "*Wer den Besten seiner Zeit genug getan, der hat gelebt fuer all Zeiten.*" Which means: The man who has earned for himself the approval of the best among his contemporaries, will live in the memory of all posterity.

Well, such a man was F. P. Kenkel. In fact, when I recall the high praise illustrious men bestowed on him at the time of his death, I have no doubt at all that posterity will gratefully remember him. It behooves us of the Central Verein, who proudly speak of him as a peerless leader, not to wait for posterity to give him the recognition he deserves, but to show our esteem and gratitude by keeping alive his memory, his ideas and ideals, and by cultivating above all the unflagging spirit he taught us. If Mr. Kenkel, and indeed the Catholic Central Verein itself, in these decades of world revolution and war, consistently stood firm and fearless amidst the swirling tides, seeking only to gauge and to clarify the great problems, comprised within the Social Question as a whole, then it would assuredly be folly and shame for us, who respect and revere his memory, to permit superficial slogans and catchwords of the day to lure us into the blind alleys of starry-eyed "quickie" reformers. Truly, to admire this man with our lips is not enough. For after all, the spirit and example of great men is providentially designed to quicken and transform others. Admiring them is to vivify and deepen ourselves, or, as Carlyle says, it is the germ of Christianity to admire such as these; for what is it but admiration we Christians bear for the Leader and Hero of all, Christ Jesus?

I have heard—fortunately not often—small-minded, caviling men complain that Mr. Kenkel, remarkable scholar and seer though he was, evinced little understanding or sympathy for modern mass movements and public display; that he had little time for wholesale demonstrations and periodic parades; that he was not enough of a handshaker or public relations man for the Verein.

I hope and trust that none of today's members of the Verein, who as a group have marched proudly, and deservedly so, through more than forty out of 100 years with this peerless leader at their head, entertains any foolish notions such as these. "A ship's crew," wrote Plato, "which does not understand that the art of navigation demands a knowledge of the stars, will stigmatize a properly qualified pilot as a star-gazing idiot, and will prevent him from navigating the ship."

Mr. Kenkel, I need not tell you, surely understood, and the testimony of Bishops and prelates bears this out, the art of navigation through surging seas. Like other God-given captains who man the higher bridges on the Barque of Peter, he, too, trusting in God's grace and the unerring compass given to each and everyone of us by Christ's Vicar, if we but will, steered our



little craft through narrow straits and, not once but many times, by his lonely vigil and selfless toil, instilled faith and courage into oarsmen and crew, thus enabling them to skirt the dangerous shoals of Liberalism and Secularism where others foundered and still others will founder again in times of storm.

Truly, and as my father said publicly after Mr. Kenkel's death, he was a *Säkularmensch*—one of those great men whom the Lord raises up in times of world travail. And such a man is in many, many ways a man set apart, a man who is *in* the world but not *of* the world; a virile, silent, saintly man whose peculiar genius, though it gives him peace and serenity and inner joy, also brings him sadness and silent pain. With his nobly motivated and harmonious mind, it is but natural that there be real music and harmony in such a man's soul, that there be heavenly rhapsodies welling up inside him. Only, for such a man, the music he hears *inside* is usually not at all like the sounds he hears without, in the crashing dissonances of this world. And it is this dissonance between his inner self and his stark surroundings which is his peculiar martyrdom. It is, in short, his peculiar Cross.

At the same time, however, this Cross for such a man is also his Crown. For in a sense it helps him to withdraw—even while he continues to work and to pray diligently among his fellowmen—to withdraw resolutely from the myriad noisy distractions and empty activities which today confuse and clutter and confound men. A man with a Cross, such as this, builds within himself a wondrous quiet place, a golden sepulchre in which he continually dies to himself so that the soul may live, a sanctuary in which he may always duly think and ponder and pray, an undisturbed workshop where ideas are built solid like great Cathedral walls and ideals are raised up to withstand time.

I remember one occasion a few years ago, when Mr. Kenkel and I were seated together at the speakers' table during one of our national conventions. The hotel dining hall was crowded to capacity, and besides the noise echoing up from the city below us, there was the noise of hundreds of garrulous diners and delegates seated all around us. All at once Mr. Kenkel speaking as much to himself as he was to me, drew attention to the fact that, in addition to the noise, there also was music. He gestured toward a trio of talented harpists who, totally unheeded by the majority of assembled guests, sat adjacent the speakers' platform filling the room with beautiful melodies and sweet accords. I, too, had not heeded them; I, too, had had my ears filled with noise. But Mr. Kenkel, a man with a quiet place within him, an altar instead of a market place in his soul, he heard and, from the expression on his face, I knew he had profited. He sat there, serenity itself, listening intently to the three heavenly harpists amidst the noise!

But I would be a poor student of the Central Verein were I, on this centennial occasion, while speaking of this great Catholic leader and hero, to avoid at least mentioning another gallant knight and hero, my own good father.

Custom, unfortunately, decrees that silent heroes be

not acclaimed while still inhabiting their moral sphere. I say, a *plague* on such a custom, a plague on it at such time and such place where men are assembled not only to honor the dead but also the living! I say, let me speak honest praise, now, where praise is due, and where a son would be woefully remiss to let the opportunity pass to give thanks to a man who, more than anyone else, directed and shaped him in the Faith of our fathers! Let me state, at least briefly, what needs to be stated in connection with the Central Verein and F. P. Kenkel. And that is: that it was my father who, long before the Central Bureau was born, had seen and had recognized the great value and worth of Mr. Kenkel, and that it was upon his insistence that Mr. Kenkel was invited to join our organization to take over the directorate of the then newly-founded Central Bureau.

No, I have neither license nor time to speak here at length about my father and his life-long devotion and service to the Catholic cause—more specifically, to the Catholic Central Verein. And besides, a son should not so embarrass an all-too-modest and circumspect father, particularly if the latter has not in the least been forewarned of this poor attempt to sing his praises in his presence. But I believe it is safe to say that, if Mr. Kenkel himself were back with us here for just this observance, and had been assigned, as I have been, to speak to you about "peerless leaders" of the Verein, the name of Joseph Matt, his life-time co-worker and *Herzensfreund*, a man with the same wondrous quietude within him as he, would be conspicuously high on his list. And I say this, moreover, as much for myself as I say it for you: that if we of the Central Verein, with its unique and glorious history, if we today, at a time when great leadership is more than ever required and when, for want of those valiant, grail-seeking knights, Christian civilization will be destroyed by barbarism both from within and without—if we are not faithful to the time-tested traditions and leadership God has given us, if we are loath to perpetuate and further extend their ideals and ideas; if we are afraid to carry the Cross which high ideas and ideals always impose on us in this sin-stained cynical world; if we are unwilling to put on the armor of Catholic social principles which they have proudly worn and just as proudly bequeathed to us; if we fail through half-heartedness and *ennui* to grasp the great sword of the spirit with which these chivalrous knights have fought so long and so well for us—then we are wretched and callous men, unworthy of this precious heritage, and the Catholic Central Verein, for all its glory, must needs soon decline and die!

I pray God that this be not so. I beg you tonight, at this awful juncture in world history, in which the very light of civilization flickers fitfully and is on the verge of being snuffed out, that we see clearly the urgent need of the continued work of the Catholic Central Verein, that we carry on as before, as painstakingly and prayerfully as did our zealous forebears, to help hold aloft the lamp of truth and righteousness by which to light our own and our neighbors' way through this darksome vale of tears!

WALTER L. MATT



## Acknowledgment of Monies and Gifts Received

*Make Checks and Money Orders Payable to  
Central Bureau of the C.V.*

*Address, Central Bureau, 3835 Westminster Place,  
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### Donation to Central Bureau

Previously reported: \$489.86; Mrs. A. R. Bachura, Kan., \$20; J. A. Gehringer, N. Y., \$10; Mrs. Henry Frank, Ill., \$5; Mrs. G. Alberici, Mo., \$5; Irene Gorman, N. Y., \$2; John A. Graser, N. Y., \$2; Mrs. Martha Siefen, \$1; Sundry minor items, 35c. Total to and including March 19, 1956, \$535.21.

### Chaplains' Aid Fund

Previously reported: \$195.49; CWU of New York, Inc., \$25; St. Francis de Sales Benevolent Society, St. Louis, \$4.90; St. Louis & St. Louis County District League, \$7.90; St. Anthony's Benevolent Society, St. Louis, \$2; Total to and including March 19, 1956, \$235.29.

### St. Elizabeth Settlement

Previously reported: \$23,911.14; From children attending, \$278.02; Total to and including March 19, 1956, \$24,189.16.

### European Relief

Previously reported: \$1,830.00; Mrs. M. Metzger, Mo., \$20; Total to and including March 19, 1956, \$1,850.00.

### Catholic Missions

Previously reported: \$3,390.93; CWU of New York, Inc., \$23; N. Y. Local Br. CCV of A, \$1; Pa. Branch NCWU, \$5; P. W. K., Mo., \$5; Mrs. Ralph White, N. Y., \$3; Mrs. Martha Siefen, \$1; Dan Winkelmann, Mo., \$30; Dr. F. A. Werly, Mo., \$10; John A. Graser, N. Y., \$1; Mary Baier, Pa., \$6.82; per Rev. VTS, Mo., \$1; Miss Martha Fries, N. Y., \$10; Total to and including March 19, 1956, \$3,487.75.

### Christmas Appeal

Previously reported: \$4,621.50; NCWU, Troy, N. Y., \$10; St. Joseph Society, Andale, Kan., \$25; Lawrence Schnieder, Mo., \$1; Rev. A. E. Westhoff, Mo., \$10; Fred J. McCarthy, Ill., \$10; St. Ann's Beneficial Society, Minn., \$2; Rev. E. P. Wulfers, Mo., \$10; Total to and including March 19, 1956, \$4,689.50.

## Contributions to the CV Library

### General Library

CATHOLIC UNIVERSITY OF AMERICA, Washington. *The Right of Nations to Expand by Conquest*, Washington, 1947.—HON. FRANK M. KARSTEN, Washington. *Writings on American History 1951*, Vol II of the Annual Report of the American Historical Association for the year 1953, Washington, 1954. *Water*, Washington, 1955. *U. S. Treaties and Other International Agreements 1952*, Part 1 and Part 3. Vol. 3, Part 2 and Part 4.—DR. HENRY S. LUCAS, Washington. *De Reize Naar Noord-Amerika Van Theodorus J. Van Den, O.P.*, Vol. 41, No. 2.—RT. REV. A. E. WERMERS-KIRCHEN, Minn. *Kirchen-Lexikon* (12 volumes) Freiburg, 1833.

A hospital Sister in British Guinea tells in her inimitable way how much good is done toward the suffering sick by shipments of goods from the Central Bureau. She writes under the date of February 11:

"Thank you very much for the two boxes of bandages and nightgowns. We cannot begin to be grateful enough to you for the great help you have given us in our work through such a liberal supply of sheet bandages. The very day your boxes arrived, another Sister and I had been repeating a particular request of patients for some of 'those bandages.' May God bless you for your continued help to us."

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